Tafsir Ibn Kathir

ذَلِكَ الْكِتَابُ لاَ رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ

This is the Book; in it is guidance sure, without doubt, to those who fear Allah

Al-'Ankabut

Revealed in Makkah

بِسْمِ اللّهِ الرَّحْمَـنِ الرَّحِيمِ

In the Name of Allah, the Most Gracious, the Most Merciful.

الم

29:1 Alif Lam Mim.

أَحَسِبَ النَّاسُ أَن يُتْرَكُوا أَن يَقُولُوا آمَنَّا وَهُمْ لَا يُفْتَنُونَ

29:2 Do people think that they will be left alone because they say: "We believe,'' and will not be tested.

وَلَقَدْ فَتَنَّا الَّذِينَ مِن قَبْلِهِمْ فَلَيَعْلَمَنَّ اللَّهُ الَّذِينَ صَدَقُوا وَلَيَعْلَمَنَّ الْكَاذِبِينَ

29:3 And We indeed tested those who were before them so that Allah will indeed know those who are true, and He will know those who are liars.

أَمْ حَسِبَ الَّذِينَ يَعْمَلُونَ السَّيِّئَاتِ أَن يَسْبِقُونَا سَاء مَا يَحْكُمُونَ

29:4 Or think those who do evil deeds that they can outstrip! Us Evil is that which they judge!

The Believers are tested so that it may be known Who is Sincere and Who is Lying

Allah says:

الم (١)

Alif Lam Mim.

In the beginning of the **Tafsir** of Surah **Al-Baqarah**, we discussed the letters which appear at the beginning of some Surahs.

أَحَسِبَ النَّاسُ أَن يُتْرَكُوا أَن يَقُولُوا آمَنَّا وَهُمْ لَا يُفْتَنُونَ (٢)

Do people think that they will be left alone because they say: "We believe,'' and will not be tested.

This is a rebuke in the form of a question, meaning that Allah will inevitably test His believing servants according to their level of faith, as it recorded in the authentic Hadith:

أَشَدُّ النَّاسِ بَلَاءً الْأَنْبِيَاءُ، ثُمَّ الصَّالِحُونَ، ثُمَّ الْأَمْثَلُ فَالْأَمْثَلُ، يُبْتَلَى الرَّجُلُ عَلَى حَسَبِ دِينِهِ، فَإِنْ كَانَ فِي دِينِهِ صَلَابَةٌ زِيدَ لَهُ فِي الْبَلَاءِ

The people most severely tested are the Prophets, then the righteous, then the next best and the next best. A man will be tested in accordance with the degree of his religious commitment; the stronger his religious commitment, the stronger his test.

This **Ayah** is like the **Ayah**,

أَمْ حَسِبْتُمْ أَن تَدْخُلُواْ الْجَنَّةَ وَلَمَّا يَعْلَمِ اللَّهُ الَّذِينَ جَـهَدُوا مِنكُمْ وَيَعْلَمَ الصَّـبِرِينَ

Do you think that you will enter Paradise without Allah knowing those of you who fought (in His cause) and knowing those who are the patient. (3:142)

There is a similar **Ayah** in Surah **At-Tawbah**.

And Allah says:

أَمْ حَسِبْتُمْ أَن تَدْخُلُواْ الْجَنَّةَ وَلَمَّا يَأْتِكُم مَّثَلُ الَّذِينَ خَلَوْاْ مِن قَبْلِكُم مَّسَّتْهُمُ الْبَأْسَآءُ وَالضَّرَّآءُ وَزُلْزِلُواْ حَتَّى يَقُولَ الرَّسُولُ وَالَّذِينَ ءَامَنُواْ مَعَهُ مَتَى نَصْرُ اللَّهِ أَلاَ إِنَّ نَصْرَ اللَّهِ قَرِيبٌ

Or think you that you will enter Paradise without such (trials) as came to those who passed away before you! They were afflicted with severe poverty and ailments and were so shaken that even the Messenger and those who believed along with him said, "When (will come) the help of Allah?''

Yes! Certainly, the help of Allah is near! (2:214)

Allah says here:

وَلَقَدْ فَتَنَّا الَّذِينَ مِن قَبْلِهِمْ فَلَيَعْلَمَنَّ اللَّهُ الَّذِينَ صَدَقُوا وَلَيَعْلَمَنَّ الْكَاذِبِينَ (٣)

And We indeed tested those who were before them so that Allah will know those who are true, and will know those who are liars.

meaning, He will make know which are sincere in their claim to be believers from those who are lying.

Allah, may He be glorified and exalted, knows what has happened in the past and what is yet to come, and He knows how that which will not happen would have happened if it were to happen.

All the **Imams** of **Ahlus-Sunnah wal-Jama`ah** are agreed on this.

This is the view of Ibn Abbas and others concerning phrases such as the **Ayah**, إِلاَّ لِنَعْلَمَ (only that We know). (2:143),

> Meaning, only to see -- because seeing has to do with what is there, but knowledge is broader than seeing, since it includes what is not present as well as what is.

The Evildoers cannot escape from Allah

Allah said:

أَمْ حَسِبَ الَّذِينَ يَعْمَلُونَ السَّيِّئَاتِ أَن يَسْبِقُونَا سَاء مَا يَحْكُمُونَ (٤)

Or think those who do evil deeds that they can outstrip Us! Evil is that which they judge!

> means, those who are not believers should not think that they will escape such trials and tests, for ahead of them lies a greater and more severe punishment.

Allah says:

أَمْ حَسِبَ الَّذِينَ يَعْمَلُونَ السَّيِّئَاتِ أَن يَسْبِقُونَا...

Or think those who do evil deeds that they can outstrip Us!

> meaning, "escape'' from Us.

... سَاء مَا يَحْكُمُونَ

Evil is that which they judge!

> what they think is evil.

مَن كَانَ يَرْجُو لِقَآءَ اللَّهِ فَإِنَّ أَجَلَ اللَّهِ لآتٍ وَهُوَ السَّمِيعُ الْعَلِيمُ

29:5 Whoever hopes in meeting with Allah, then Allah's term is surely coming, and He is the All-Hearer, the All-Knower.

وَمَن جَـٰهَدَ فَإِنَّمَا يُجَـٰهِدُ لِنَفْسِهِ

29:6 And whosoever strives, he strives only for himself.

إِنَّ ٱللَّهَ لَغَنِىٌّ عَنِ ٱلْعَـٰلَمِينَ

Verily, Allah stands not in need of any of the creatures.

وَٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّـٰلِحَـٰتِ لَنُكَفِّرَنَّ عَنْهُمْ سَيِّـَٔاتِهِمْ وَلَنَجْزِيَنَّهُمْ أَحْسَنَ ٱلَّذِى كَانُوا۟ يَعْمَلُونَ

29:7 Those who believe, and do righteous good deeds, surely, We shall expiate from them their evil deeds and We shall indeed reward them according to the best of that which they used to do.

Allah will fulfill the Hopes of the Righteous

Allah's saying;

مَن كَانَ يَرْجُو لِقَاء اللَّهِ ...

Whoever hopes in meeting with Allah,

means, in the Hereafter, and does righteous deeds, and hopes for a great reward with Allah, then Allah will fulfill his hopes and reward him for his deeds in full. This will undoubtedly come to pass, for He is the One Who hears all supplications, He knows and understands the needs of all created beings.

Allah says:

مَن كَانَ يَرْجُو لِقَاء اللَّهِ فَإِنَّ أَجَلَ اللَّهِ لَآتٍ وَهُوَ السَّمِيعُ الْعَلِيمُ (٥)

Whoever hopes in meeting with Allah, then Allah's term is surely coming, and He is the All-Hearer, the All-Knower.

وَمَن جَاهَدَ فَإِنَّمَا يُجَاهِدُ لِنَفْسِهِ ...

And whosoever strives, he strives only for himself.

This is like the **Ayah**,

مَّنْ عَمِلَ صَـلِحاً فَلِنَفْسِهِ

> Whosoever does righteous good deed, it is for himself. (41:46)

Whoever does a righteous deed, the benefit of that deed will come back to him, for Allah has no need of the deeds of His servants, and even if all of them were to be as pious as the most pious man among them, that would not add to His dominion in the slightest.

Allah says:

وَمَن جَاهَدَ فَإِنَّمَا يُجَاهِدُ لِنَفْسِهِ إِنَّ اللَّهَ لَغَنِيٌّ عَنِ الْعَالَمِينَ (٦)

And whosoever strives, he strives only for himself. Verily, Allah stands not in need of any of the creatures.

Then Allah tells us that even though He has no need of His creatures, He is kind and generous to them. He will still give to those who believe and do righteous deeds the best of rewards, which is that He will expiate for them their bad deeds, and will reward them according to the best deeds that they did. He will accept the fewest good deeds and in return for one good deed will give anything between ten rewards and seven hundred, but for every bad deed, He will give only one evil merit, or even that He may overlook and forgive.

This is like the **Ayah**,

إِنَّ اللَّهَ لاَ يَظْلِمُ مِثْقَالَ ذَرَّةٍ وَإِن تَكُ حَسَنَةً يُضَـعِفْهَا وَيُؤْتِ مِن لَّدُنْهُ أَجْراً عَظِيماً

Surely, Allah wrongs not even the weight of a speck of dust, but if there is any good, He doubles it, and gives from Him a great reward. (4:40)

And He says here:

وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَنُكَفِّرَنَّ عَنْهُمْ سَيِّئَاتِهِمْ وَلَنَجْزِيَنَّهُمْ أَحْسَنَ الَّذِي كَانُوا يَعْمَلُونَ (٧)

Those who believe, and do righteous good deeds, surely, We shall expiate from them their evil deeds and We shall indeed reward them according to the best of that which they used to do.

وَوَصَّيْنَا الإِنْسَـنَ بِوَالِدَيْهِ حُسْناً وَإِن جَـهَدَاكَ لِتُشْرِكَ بِى مَا لَيْسَ لَكَ بِهِ عِلْمٌ فَلاَ تُطِعْهُمَآ

29:8 And We have enjoined on man to be dutiful to his parents; but if they strive to make you associate with Me, which you have no knowledge of, then obey them not.

إِلَىَّ مَرْجِعُكُمْ فَأُنَبِّئُكُم بِمَا كُنتُمْ تَعْمَلُونَ

Unto Me is your return and I shall tell you what you used to do.

وَالَّذِينَ ءَامَنُواْ وَعَمِلُواْ الصَّـلِحَـتِ لَنُدْخِلَنَّهُمْ فِى الصَّـلِحِينَ

29:9 And for those who believe and do righteous deeds, surely, We shall admit them among the righteous.

The Command to be Good and Dutiful to Parents

Allah's saying;

وَوَصَّيْنَا الْإِنسَانَ بِوَالِدَيْهِ حُسْنًا ...

And We have enjoined on man to be dutiful to his parents;

Allah commands His servants to be dutiful to parents, after urging them to adhere to belief in

His **Tawhid**, because a person's parents are the cause of his existence. So he must treat them with the utmost kindness and respect, his father for spending on him and his mother because of her compassion for him.

Allah says:

وَقَضَى رَبُّكَ أَلاَّ تَعْبُدُواْ إِلاَّ إِيَّـهُ وَبِالْوَلِدَيْنِ إِحْسَـناً إِمَّا يَبْلُغَنَّ عِندَكَ الْكِبَرَ أَحَدُهُمَا أَوْ كِلاَهُمَا فَلاَ تَقُل لَّهُمَآ أُفٍّ وَلاَ تَنْهَرْهُمَا وَقُل لَّهُمَا قَوْلاً كَرِيمًا

وَاخْفِضْ لَهُمَا جَنَاحَ الذُّلِّ مِنَ الرَّحْمَةِ وَقُل رَّبِّ ارْحَمْهُمَا كَمَا رَبَّيَانِى صَغِيرًا

And your Lord has decreed that you worship none but Him. And that you be dutiful to your parents. If one of them or both of them attain old age in your life, say not to them a word of disrespect, nor shout at them, but address them in terms of honor. And lower unto them the wing of submission and humility through mercy, and say: "My Lord! Bestow on them Your mercy as they did bring me up when I was young.'' (17:23-24)

Although Allah orders us to show kindness, mercy and respect towards them in return for their previous kindness, He says:

... وَإِن جَاهَدَاكَ لِتُشْرِكَ بِي مَا لَيْسَ لَكَ بِهِ عِلْمٌ فَلَا تُطِعْهُمَا ...

but if they strive to make associate with Me, which you have no knowledge of, then obey them not.

meaning, if they are idolators, and they try to make you follow them in their religion, then beware of them, and do not obey them in that, for you will be brought back to Me on the Day of Resurrection, and Allah will reward you for your kindness towards them and your patience in adhering to your religion.

... إِلَيَّ مَرْجِعُكُمْ فَأُنَبِّئُكُم بِمَا كُنتُمْ تَعْمَلُونَ (٨)

Unto Me is your return and I shall tell you what you used to do.

It is Allah Who will gather you with the group of the righteous, not with the group of your parents, even though you were the closest of people to them in the world. For a person will be gathered on the Day of Resurrection with those whom he loves, meaning, religious love.

Allah says:

وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَنُدْخِلَنَّهُمْ فِي الصَّالِحِينَ (٩)

And for those who believe and do righteous good deeds, surely, We shall make them enter with the righteous.

In his **Tafsir** of this **Ayah**, At-Tirmidhi recorded that Sa`d said:

"Four **Ayat** were revealed concerning me -- and he told his story. He said:

"Umm Sa`d said: `Did Allah not command you to honor your parents By Allah, I will not eat or drink anything until I die or you renounce Islam.'

When they wanted to feed her, they would force her mouth open. Then this **Ayah** was revealed:

وَوَصَّيْنَا الْإِنسَانَ بِوَالِدَيْهِ حُسْنًا وَإِن جَاهَدَاكَ لِتُشْرِكَ
بِي مَا لَيْسَ لَكَ بِهِ عِلْمٌ فَلَا تُطِعْهُمَا...

And We have enjoined on man to be dutiful to his parents; but if they strive to make you associate with Me, of which you have no knowledge, then obey them not.''

This **Hadith** was also recorded by Imam Ahmad, Muslim, Abu Dawud and An-Nasa'i.

At-Tirmidhi said, "**Hasan Sahih**."

وَمِنَ النَّاسِ مَن يقُولُ ءَامَنَّا بِاللَّهِ

29:10 Of mankind are some who say: "We believe in Allah.''

فَإِذَآ أُوذِىَ فِى اللَّهِ جَعَلَ فِتْنَةَ النَّاسِ كَعَذَابِ اللَّهِ

But if they are made to suffer for Allah, they consider the trial of mankind as Allah's punishment;

وَلَئِنْ جَآءَ نَصْرٌ مِّن رَّبِّكَ لَيَقُولُنَّ إِنَّا كُنَّا مَعَكُمْ

and if victory comes from your Lord, they will say: "Verily, we were with you.''

أَوَ لَيْسَ اللَّهُ بِأَعْلَمَ بِمَا فِى صُدُورِ الْعَـلَمِينَ

Is not Allah Best Aware of what is in the breasts of the creatures

وَلَيَعْلَمَنَّ اللَّهُ الَّذِينَ ءَامَنُواْ وَلَيَعْلَمَنَّ الْمُنَـفِقِينَ

29:11 And indeed Allah knows those who believe, and verily, He knows the hypocrites.

The Attitudes of the Hypocrites and the Ways in which Allah tests People

Allah mentions the descriptions of the liars who falsely claim faith with their lips, while faith is not firm in their hearts. When a test or trial comes in this world, they think that this is a punishment from Allah, so they leave Islam. Allah says:

وَمِنَ النَّاسِ مَن يَقُولُ آمَنَّا بِاللَّهِ فَإِذَا أُوذِيَ فِي اللَّهِ جَعَلَ فِتْنَةَ النَّاسِ كَعَذَابِ اللَّهِ ...

Of mankind are some who say: "We believe in Allah.'' But if they are made to suffer for Allah, they consider the trial of mankind as Allah's punishment;

Ibn Abbas said,

"Meaning that their trial is leaving Islam if they are made to suffer for Allah.''

This was also the view of others among the **Salaf**.

This **Ayah** is like the **Ayah**,

وَمِنَ النَّاسِ مَن يَعْبُدُ اللَّهَ عَلَى حَرْفٍ فَإِنْ أَصَابَهُ خَيْرٌ اطْمَأَنَّ بِهِ وَإِنْ أَصَابَتْهُ فِتْنَةٌ انْقَلَبَ عَلَى وَجْهِهِ

And among mankind is he who worships Allah as it were upon the edge: if good befalls him, he is content therewith; but if a trial befalls him, he turns back on his face... until:

ذلِكَ هُوَ الضَّلَـلُ الْبَعِيدُ

That is a straying far away. (22:11-12)

Then Allah says:

... وَلَئِن جَاء نَصْرٌ مِّن رَّبِّكَ لَيَقُولُنَّ إِنَّا كُنَّا مَعَكُمْ ...

and if victory comes from your Lord, they will say: "Verily, we were with you.''

meaning, "if victory comes from your Lord, O Muhammad, and there are spoils of war, these people will say to you, `We were with you,' i.e., we are your brothers in faith.''

This is like the **Ayat**:

الَّذِينَ يَتَرَبَّصُونَ بِكُمْ فَإِن كَانَ لَكُمْ فَتْحٌ مِّنَ اللَّهِ قَالُواْ أَلَمْ نَكُنْ مَّعَكُمْ وَإِن كَانَ لِلْكَـفِرِينَ نَصِيبٌ قَالُواْ أَلَمْ نَسْتَحْوِذْ عَلَيْكُمْ وَنَمْنَعْكُمْ مِّنَ الْمُؤْمِنِينَ

Those who wait and watch about you; if you gain a victory from Allah, they say: "Were we not with you'' But if the disbelievers gain a success, they say (to them): "Did we not gain mastery over you

and did we not protect you from the believers''. (4:141)

فَعَسَى اللَّهُ أَن يَأْتِىَ بِالْفَتْحِ أَوْ أَمْرٍ مِّنْ عِندِهِ فَيُصْبِحُواْ عَلَى مَآ أَسَرُّواْ فِى أَنفُسِهِمْ نَـدِمِينَ

Perhaps Allah may bring a victory or a decision according to His will. Then they will become regretful for what they have been keeping as a secret in themselves. (5:52)

And Allah tells us about them here: وَلَئِنْ جَاء نَصْرٌ مِّن رَّبِّكَ لَيَقُولُنَّ إِنَّا كُنَّا مَعَكُمْ (and if victory comes from your Lord, they will say: "Verily, we were with you.'')

Then Allah says:

... أَوَلَيْسَ اللَّهُ بِأَعْلَمَ بِمَا فِي صُدُورِ الْعَالَمِينَ (١٠)

Is not Allah Best Aware of what is in the breasts of the creatures!

meaning, `does Allah not know best what is in their hearts and what they store secretly within themselves, even though outwardly they may appear to be in agreement with you!'

وَلَيَعْلَمَنَّ اللَّهُ الَّذِينَ آمَنُوا وَلَيَعْلَمَنَّ الْمُنَافِقِينَ (١١)

And indeed Allah knows those who believe, and verily He knows the hypocrites.

Allah will test the people with calamities and with times of ease, so that He may distinguish the believers from the hypocrites, to see who will obey Allah both in times of hardship and of ease, and who will obey Him only when things are going in accordance with their desires. As Allah says:

وَلَنَبْلُوَنَّكُمْ حَتَّى نَعْلَمَ الْمُجَـهِدِينَ مِنكُمْ وَالصَّـبِرِينَ وَنَبْلُوَ أَخْبَـرَكُمْ

And surely, We shall try you till We test those who strive hard and the patient, and We shall test your facts. (47:31)

After the battle of **Uhud**, with its trials and tribulations for the Muslims, Allah said:

مَّا كَانَ اللَّهُ لِيَذَرَ الْمُؤْمِنِينَ عَلَى مَآ أَنتُمْ عَلَيْهِ حَتَّى يَمِيزَ الْخَبِيثَ مِنَ الطَّيِّبِ

Allah will not leave the believers in the state in which you are now, until He distinguishes the wicked from the good... (3:179)

وَقَالَ الَّذِينَ كَفَرُواْ لِلَّذِينَ ءَامَنُواْ اتَّبِعُواْ سَبِيلَنَا وَلْنَحْمِلْ خَطَـيَـكُمْ وَمَا هُمْ بِحَـمِلِينَ مِنْ خَطَـيَـهُمْ مِّن شَىْءٍ إِنَّهُمْ لَكَـذِبُونَ

29:12 And those who disbelieve say to those who believe: "Follow our way and let us bear your sins.''

Never will they bear anything of their sins. Surely, they are liars.

وَلَيَحْمِلُنَّ أَثْقَالَهُمْ وَأَثْقَالاً مَّعَ أَثْقَالِهِمْ وَلَيُسْـَلُنَّ يَوْمَ الْقِيَـمَةِ عَمَّا كَانُواْ يَفْتَرُونَ

29:13 And verily, they shall bear their own loads, and other loads besides their own; and verily, they shall be questioned on the Day of Resurrection about that which they used to fabricate.

The Arrogant Claim of the Disbelievers that They would carry the Sins of Others if They would return to Disbelief

Allah tells:

وَقَالَ الَّذِينَ كَفَرُوا لِلَّذِينَ آمَنُوا اتَّبِعُوا سَبِيلَنَا ...

And those who disbelieve say to those who believe: "Follow our way,

Allah tells us that the disbelievers of Quraysh said to those who believed and followed the truth: leave your religion, come back to our religion, and follow our way;

... وَلْنَحْمِلْ خَطَايَاكُمْ ...

and let us bear your sins."

meaning, `if there is any sin on you, we will bear it and it will be our responsibility'.

It is like a person saying: "Do this, and your sin will be on my shoulders.''

Allah says, proving this to be a lie:

... وَمَا هُم بِحَامِلِينَ مِنْ خَطَايَاهُم مِّن شَيْءٍ إِنَّهُمْ لَكَاذِبُونَ (١٢)

Never will they bear anything of their sins. Surely, they are liars.

in their claim that they will bear the sins of others, for no person will bear the sins of another.

Allah says:

وَإِن تَدْعُ مُثْقَلَةٌ إِلَى حِمْلِهَا لاَ يُحْمَلْ مِنْهُ شَىْءٌ وَلَوْ كَانَ ذَا قُرْبَى

and if one heavily laden calls another to (bear) his load, nothing of it will be lifted even though he be near of kin. (35:18)

وَلاَ يَسْـَلُ حَمِيمٌ حَمِيماً يُبَصَّرُونَهُمْ

And no friend will ask a friend (about his condition), though they shall be made to see one another. (70:10-11)

وَلَيَحْمِلُنَّ أَثْقَالَهُمْ وَأَثْقَالًا مَّعَ أَثْقَالِهِمْ ...

And verily, they shall bear their own loads, and other loads besides their own.

Here Allah tells us that those who call others to disbelief and misguidance will, on the Day of Resurrection, bear their own sins and the sins of

others, because of the people they misguided. Yet that will not detract from the burden of those other people in the slightest, as Allah says:

لِيَحْمِلُوا أَوْزَارَهُمْ كَامِلَةً يَوْمَ الْقِيَامَةِ وَمِنْ أَوْزَارِ الَّذِينَ يُضِلُّونَهُمْ بِغَيْرِ عِلْمٍ

That they may bear their own burdens in full on the Day of Resurrection, and also of the burdens of those whom they misled without knowledge. (16:25)

In the **Sahih**, it says:

مَنْ دَعَا إِلَى هُدًى كَانَ لَهُ مِنَ الْأَجْرِ مِثْلُ أُجُورِ مَنِ اتَّبَعَهُ إِلَى يَوْمِ الْقِيَامَةِ مِنْ غَيْرِ أَنْ يَنْقُصَ مِنْ أُجُورِهِمْ شَيْئًا،

وَمَنْ دَعَا إِلَى ضَلَالَةٍ كَانَ عَلَيْهِ مِنَ الْإِثْمِ مِثْلُ آثَامِ مَنِ اتَّبَعَهُ إِلَى يَوْمِ الْقِيَامَةِ مِنْ غَيْرِ أَنْ يَنْقُصَ مِنْ آثَامِهِمْ شَيْئًا

Whoever calls others to true guidance, will have a reward like that of those who follow him until the Day of Resurrection, without it detracting from their reward in the slightest.

Whoever calls others to misguidance, will have a burden of sin like that of those who follow him until the Day of Resurrection, without it detracting from their burden in the slightest.

In the **Sahih**, it also says:

مَا قُتِلَتْ نَفْسٌ ظُلْمًا إِلَّا كَانَ عَلَى ابْنِ آدَمَ الْأَوَّلِ كِفْلٌ مِنْ دَمِهَا، لِأَنَّهُ أَوَّلُ مَنْ سَنَّ الْقَتْلَ

No person is killed unlawfully, but a share of the guilt will be upon the first son of Adam, because he was the first one to initiate the idea of killing another.

... وَلَيُسْأَلُنَّ يَوْمَ الْقِيَامَةِ عَمَّا كَانُوا يَفْتَرُونَ (١٣)

and verily, they shall be questioned on the Day of Resurrection about that which they used to fabricate.

means, the lies they used to tell and the falsehood they used to fabricate.

Ibn Abi Hatim recorded that Abu Umamah, may Allah be pleased with him, said that the Messenger of Allah conveyed the Message with which he was sent, then he said:

إِيَّاكُمْ وَالظُّلْمَ، فَإِنَّ اللهَ يَعْزِمُ يَوْمَ الْقِيَامَةِ فَيَقُولُ: وَعِزَّتِي وَجَلَالِي لَا يَجُوزُنِي الْيَوْمَ ظُلْمٌ، ثُمَّ يُنَادِي مُنَادٍ فَيَقُولُ: أَيْنَ فُلَانُ بْنُ فُلَانٍ؟ فَيَأْتِي يَتْبَعُهُ مِنَ الْحَسَنَاتِ أَمْثَالَ الْجِبَالِ، فَيَشْخَصُ النَّاسُ إِلَيْهَا أَبْصَارَهُمْ، حَتَّى يَقُومَ بَيْنَ يَدَيِ الرَّحْمنِ عَزَّ وَجَلَّ، ثُمَّ يَأْمُرُ الْمُنَادِيَ فَيُنَادِي: مَنْ كَانَتْ لَهُ تِبَاعَةٌ أَوْ ظَلَامَةٌ عِنْدَ فُلَانِ بْنِ فُلَانٍ فَهَلُمَّ، فَيُقْبِلُونَ حَتَّى يَجْتَمِعُوا قِيَامًا بَيْنَ يَدَيِ الرَّحْمنِ، فَيَقُولُ الرَّحْمنُ: اقْضُوا عَنْ عَبْدِي، فَيَقُولُونَ: كَيْفَ نَقْضِي عَنْهُ؟ فَيَقُولُ: خُذُوا لَهُمْ مِنْ حَسَنَاتِهِ، فَلَا يَزَالُونَ يَأْخُذُونَ مِنْهَا حَتَّى لَا يَبْقَى مِنْهَا حَسَنَةٌ، وَقَدْ بَقِيَ مِنْ أَصْحَابِ الظَّلَامَاتِ، فَيَقُولُ: اقْضُوا عَنْ عَبْدِي، فَيَقُولُونَ: لَمْ يَبْقَ لَهُ حَسَنَةٌ، فَيَقُولُ: خُذُوا مِنْ سَيِّئَاتِهِمْ فَاحْمِلُوهَا عَلَيْهِ

Beware of injustice, for Allah will swear an oath of the Day of Resurrection and will say:

"By My glory and majesty, no injustice will be overlooked today.''

Then a voice will call out, "Where is so-and-so the son of so-and-so?''

He will be brought forth, followed by his good deeds which appear like mountains while the people are gazing at them in wonder, until he is standing before the Most Merciful.

Then the caller will be commanded to say: "Whoever is owed anything by so-and-so the son of so-and-so, or has been wronged by him, let him come forth.''

So they will come forth and gather before the Most Merciful, then the Most Merciful will say: "Settle the matter for My servant.''

They will say, "How can we settle the matter?''

He will say, "Take from his good deeds and give it to them.''

They will keep taking from his good deeds until there is nothing left, and there will still people with scores to be settled.

Allah will say, "Settle the matter for My servant.''

They will say, "He does not have even one good deed left.''

Allah will say, "Take from their evil deeds and give them to him.''

Then the Prophet quoted this **Ayah**:

وَلَيَحْمِلُنَّ أَثْقَالَهُمْ وَأَثْقَالًا مَّعَ أَثْقَالِهِمْ وَلَيُسْأَلُنَّ يَوْمَ الْقِيَامَةِ عَمَّا كَانُوا يَفْتَرُونَ

> And verily, they shall bear their own loads, and other loads besides their own; and verily, they shall be questioned on the Day of Resurrection about that which they used to fabricate.

There is a corroborating report in the **Sahih** with a different chain of narration:

إِنَّ الرَّجُلَ لَيَأْتِي يَوْمَ الْقِيَامَةِ بِحَسَنَاتٍ أَمْثَالِ الْجِبَالِ وَقَدْ ظَلَمَ هَذَا، وَأَخَذَ مَالَ هَذَا، وَأَخَذَ مِنْ عِرْضِ هَذَا، فَيَأْخُذُ هَذَا مِنْ حَسَنَاتِهِ، وَهَذَا مِنْ حَسَنَاتِهِ، فَإِذَا لَمْ تَبْقَ لَهُ حَسَنَةٌ، أُخِذَ مِنْ سَيِّئَاتِهِمْ فَطُرِحَ عَلَيْه

A man will come on the Day of Resurrection with good deeds like mountains, but he had wronged this one, taken the wealth of that one and slandered the honor of another. So each of them will take from his good deeds. And if there is nothing left of his good deeds, it will be taken from their evil and placed on him.

وَلَقَدْ أَرْسَلْنَا نُوحاً إِلَى قَوْمِهِ فَلَبِثَ فِيهِمْ أَلْفَ سَنَةٍ إِلاَّ خَمْسِينَ عَاماً فَأَخَذَهُمُ الطُّوفَانُ وَهُمْ ظَـلِمُونَ

29:14 And indeed We sent Nuh to his people, and he stayed among them a thousand years less fifty years; so the Deluge overtook them while they were wrongdoers.

فَأَنْجَيْنَـهُ وَأَصْحَـبَ السَّفِينَةِ وَجَعَلْنَـهَآ ءَايَةً لِّلْعَـلَمِينَ

29:15 Then We saved him and the Companions of the Boat, and made it an Ayah for all people.

Nuh and His People

Allah tells:

وَلَقَدْ أَرْسَلْنَا نُوحًا إِلَى قَوْمِهِ ...

And indeed We sent Nuh to his people,

Here Allah consoles His servant and Messenger Muhammad by telling him that Nuh, peace be upon him, stayed among his people for this long period of time, calling them night and day, in secret and openly, but in spite of all that they still persisted in their aversion to the truth, turning away from it and disbelieving in him. Only a few of them believed with him.

Allah says:

... فَلَبِثَ فِيهِمْ أَلْفَ سَنَةٍ إِلَّا خَمْسِينَ عَامًا فَأَخَذَهُمُ الطُّوفَانُ وَهُمْ ظَالِمُونَ(١٤)

and he stayed among them a thousand years less fifty years; and the Deluge overtook them while they were wrongdoers.

meaning, `after this long period of time, when the Message and the warning had been of no

avail, so, O Muhammad, do not feel sorry because of those among your people who disbelieve in you, and do not grieve for them, for Allah guides whomsoever He wills and leaves astray whomsoever He wills. The matter rests with Him and all things will return to Him.'

إِنَّ الَّذِينَ حَقَّتْ عَلَيْهِمْ كَلِمَةُ رَبِّكَ لاَ يُؤْمِنُونَ

وَلَوْ جَآءَتْهُمْ كُلُّ ءايَةٍ

Truly, those, against whom the Word of your Lord has been justified, will not believe, even if every sign should come to them. (10:96-97)

Know that Allah will help you and support you and cause you to prevail, and He will defeat and humiliate your enemies, and make them the lowest of the low.

It was recorded that Ibn Abbas said:

"Nuh received his mission when he was forty years old, and he stayed among his people for a thousand years less fifty; after the Flood he lived for sixty years until people had increased and spread.''

فَأَنجَيْنَاهُ وَأَصْحَابَ السَّفِينَةِ ...

Then We saved him and the Companions of the Boat,

means, those who believed in Nuh, peace be upon him.

We have already discussed this in detail in Surah **Hud**, and there is no need to repeat it here.

... وَجَعَلْنَاهَا آيَةً لِّلْعَالَمِينَ (١٥)

and made it (the ship) an **Ayah** for all people.

means, `We caused that ship to remain,' whether in itself, as Qatadah said, that it remained until the beginning of Islam, on Mount Judi, or whether

the concept of sailing in ships was left as a reminder to mankind of how Allah had saved them from the Flood.

This is like the **Ayat**:

وَءَايَةٌ لَّهُمْ أَنَّا حَمَلْنَا ذُرِّيَّتَهُمْ فِى الْفُلْكِ الْمَشْحُونِ

وَخَلَقْنَا لَهُمْ مِّن مِّثْلِهِ مَا يَرْكَبُونَ

And an **Ayah** for them is that We bore their offspring in the laden ship. And We have created for them of the like thereunto, on which they ride. until:

وَمَتَاعاً إِلَى حِينٍ

and as an enjoyment for a while. (36:41-44)

إِنَّا لَمَّا طَغَا الْمَآءُ حَمَلْنَـكُمْ فِى الْجَارِيَةِ

لِنَجْعَلَهَا لَكُمْ تَذْكِرَةً وَتَعِيَهَآ أُذُنٌ وَعِيَةٌ

Verily, when the water rose beyond its limits, We carried you in the ship. That We might make it an admonition for you and that it might be retained by the retaining ears. (69:11-12)

And Allah says here:

فَأنجَيْنَاهُ وَأَصْحَابَ السَّفِينَةِ وَجَعَلْنَاهَا آيَةً لِّلْعَالَمِينَ

Then We saved him and the Companions of the Boat, and made it an **Ayah** for all people.

This is a shift from referring to one specific ship to speaking about ships in general. A similar shift from specific to general is to be seen in the **Ayat**:

وَلَقَدْ زَيَّنَّا السَّمَآءَ الدُّنْيَا بِمَصَـبِيحَ وَجَعَلْنَـهَا رُجُوماً لِّلشَّيَـطِينِ

And indeed We have adorned the nearest heaven with lamps, and We have made

such lamps missiles to drive away the **Shayatin** (devils). (67:5)

meaning, `We have made these lamps missiles, but the lamps which are used as missiles are not the same lamps as are used to adorn the heaven.'

And Allah says:

وَلَقَدْ خَلَقْنَا الإِنْسَـنَ مِن سُلَـلَةٍ مِّن طِينٍ

ثُمَّ جَعَلْنَـهُ نُطْفَةً فِى قَرَارٍ مَّكِينٍ

And indeed We created man out of an extract of clay. Thereafter We made him a **Nutfah** in a safe lodging. (23:12-13)

There are many other similar examples.

وَإِبْرَهِيمَ إِذْ قَالَ لِقَوْمِهِ اعْبُدُواْ اللَّهَ وَاتَّقُوهُ ذلِكُمْ خَيْرٌ لَّكُمْ إِن كُنتُمْ تَعْلَمُونَ

29:16 And (remember) Ibrahim when he said to his people: "Worship Allah, and have Taqwa of Him, that is better for you if you know.''

إِنَّمَا تَعْبُدُونَ مِن دُونِ اللَّهِ أَوْثَـناً وَتَخْلُقُونَ إِفْكاً إِنَّ الَّذِينَ تَعْبُدُونَ مِن دُونِ اللَّهِ لاَ يَمْلِكُونَ لَكُمْ رِزْقاً فَابْتَغُواْ عِندَ اللَّهِ الرِّزْقَ وَاعْبُدُوهُ وَاشْكُرُواْ لَهُ إِلَيْهِ تُرْجَعُونَ

29:17 You worship besides Allah only idols, and you only invent falsehood. Verily, those whom you worship besides Allah have no power to give you provision, so seek from Allah your provision, and worship Him, and be grateful to Him. To Him you will be brought back.

وَإِن تُكَذِّبُوا فَقَدْ كَذَّبَ أُمَمٌ مِّن قَبْلِكُمْ وَمَا عَلَى الرَّسُولِ إِلاَّ الْبَلاَغُ الْمُبِينُ

29:18 And if you deny, then nations before you have denied. And the duty of the Messenger is only to convey plainly.''

Ibrahim's preaching to His People

Allah tells:

وَإِبْرَاهِيمَ إِذْ قَالَ لِقَوْمِهِ ...

And (remember) Ibrahim when he said to his people:

Allah tells us how His servant, Messenger and close friend Ibrahim, the **Imam** of the monotheists, called his people to worship Allah alone, with no partner or associate, to fear Him alone, to seek provision from Him alone, with no partner or associate, to give thanks to Him alone, for He is the One to Whom thanks should be given for the blessings which none can bestow but He.

Ibrahim said to his people:

... اعْبُدُوا اللَّهَ وَاتَّقُوهُ ...

Worship Allah, and have **Taqwa** of Him,

> meaning worship Him and fear Him Alone, with all sincerity.

... ذَلِكُمْ خَيْرٌ لَّكُمْ إِن كُنتُمْ تَعْلَمُونَ (١٦)

that is better for you if you know.

> if you do that you will attain good in this world and the next, and you will prevent evil from yourselves in this world and the Hereafter.

إِنَّمَا تَعْبُدُونَ مِن دُونِ اللَّهِ أَوْثَانًا وَتَخْلُقُونَ إِفْكًا إِنَّ الَّذِينَ تَعْبُدُونَ مِن دُونِ اللَّهِ لَا يَمْلِكُونَ لَكُمْ رِزْقًا...

You worship besides Allah only idols, and you only invent falsehood. Verily, those whom you worship besides Allah have no power to give you provision,

Allah states that the idols which they worshipped were not able to do any harm or any good, and tells them, "You made up names for them and called them gods, but they are created beings just like you.''

This interpretation was reported by Al-`Awfi from Ibn Abbas.

It was also the view of Mujahid and As-Suddi.

Al-Walibi reported from Ibn Abbas:

"You invent falsehood, means, you carve idols,'' which do not have the power to provide for you.

... فَابْتَغُوا عِندَ اللَّهِ الرِّزْقَ ...

so seek from Allah your provision,

This emphasizes the idea of asking Allah Alone.

This is like the **Ayat**:

إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ

You (Alone) we worship, and You (Alone) we ask for help. (1:5)

And His saying:

رَبِّ ابْنِ لِى عِندَكَ بَيْتاً فِى الْجَنَّةِ

My Lord! Build for me, with You, a home in Paradise. (66:11)

Allah says here: **فَابْتَغُوا** (so seek) meaning, ask for **عِندَ اللَّهِ الرِّزْقَ** (from Allah your provision),

meaning, do not seek it from anyone or anything other than Him, for no one else possesses the power to do anything.

... وَاعْبُدُوهُ وَاشْكُرُوا لَهُ ...

and worship Him, and be grateful to Him.

Eat from what He has provided and worship Him Alone, and give thanks to Him for the blessings He has given you.

... إِلَيْهِ تُرْجَعُونَ (١٧)

To Him you will be brought back.

means, on the Day of Resurrection, when He will reward or punish each person according to his deeds.

His saying:

وَإِن تُكَذِّبُوا فَقَدْ كَذَّبَ أُمَمٌ مِّن قَبْلِكُمْ ...

And if you deny, then nations before you have denied.

means, `you have heard what happened to them by way of punishment for opposing the Messengers.'

... وَمَا عَلَى الرَّسُولِ إِلَّا الْبَلَاغُ الْمُبِينُ (١٨)

And the duty of the Messenger is only to convey plainly.

All the Messengers have to do is to convey the Message as Allah has commanded them. Allah guides whoever He wills and leaves astray whoever He wills, so strive to be among the blessed.

Qatadah said concerning the **Ayah**: **وَإِن تُكَذِّبُوا فَقَدْ كَذَّبَ أُمَمٌ مِّن قَبْلِكُمْ** (And if you deny, then nations before you have denied),

"These are words of consolation to His Prophet, peace be upon him."

This suggestion by Qatadah implies that the narrative (about Ibrahim) is interrupted here, and resumes with the words "And nothing was the answer of (Ibrahim's) people...'' in **Ayah** 24.

This was also stated by Ibn Jarir. From the context it appears that Ibrahim, peace be upon him, said all of what is in this section. Here he establishes proof against them that the Resurrection will indeed come to pass, because at the end of this passage it says: فَمَا كَانَ جَوَابَ قَوْمِهِ ("And nothing was the answer of his people...''). (29:24)

And Allah knows best.

أَوَلَمْ يَرَوْاْ كَيْفَ يُبْدِىءُ اللَّهُ الْخَلْقَ ثُمَّ يُعِيدُهُ

29:19 See they not how Allah originates the creation, then repeats it.

إِنَّ ذلِكَ عَلَى اللَّهِ يَسِيرٌ

Verily, that is easy for Allah.

قُلْ سِيرُواْ فِى الاٌّرْضِ فَانظُرُواْ كَيْفَ بَدَأَ الْخَلْقَ ثُمَّ اللَّهُ يُنشِىءُ النَّشْأَةَ الاٌّخِرَةَ

29:20 Say: "Travel in the land and see how He originated the creation, and then Allah will bring forth the creation of the Hereafter.

إِنَّ اللَّهَ عَلَى كُلِّ شَىْءٍ قَدِيرٌ

Verily, Allah is able to do all things.''

يُعَذِّبُ مَن يَشَآءُ وَيَرْحَمُ مَن يَشَآءُ وَإِلَيْهِ تُقْلَبُونَ

29:21 He punishes whom He wills, and shows mercy to whom He wills; and to Him you will be returned.

وَمَآ أَنتُمْ بِمُعْجِزِينَ فِى الاٌّرْضِ وَلاَ فِى السَّمَآءِ

29:22 And you cannot escape in the earth or in the heaven.

وَمَا لَكُمْ مِّن دُونِ اللَّهِ مِن وَلِىٍّ وَلاَ نَصِيرٍ

And besides Allah you have neither any protector nor any helper.

وَالَّذِينَ كَفَرُواْ بِـَايَـتِ اللَّهِ وَلِقَآئِهِ أُوْلَـئِكَ يَئِسُواْ مِن رَّحْمَتِى وَأُوْلَـئِكَ لَهُمْ عَذَابٌ أَلِيمٌ

29:23 And those who disbelieve in the Ayat of Allah and meeting with Him, such have no hope of My mercy: and for such there is a painful torment.

The Evidence for Life after Death

Allah tells us that Ibrahim, peace be upon him, showed them the proof of life after death, which they denied, in their souls. For Allah created them after they had been nothing at all, then they came into existence and became people who could hear and see. The One Who originated this is able to repeat it, it is very easy for Him. Then he taught them to contemplate the visible signs on the horizons and the things that Allah has created: the heavens with their stars and planets, moving and stationary, the earth with its plains and mountains, its valleys, deserts and wildernesses, trees and rivers, fruits and oceans. All of that indicates that these are themselves created things, and that there must be a Creator Who does as He chooses, Who merely says to a thing "Be!'' and it is.

Allah says:

أَوَلَمْ يَرَوْاْ كَيْفَ يُبْدِئُ اللَّهُ الْخَلْقَ ثُمَّ يُعِيدُهُ إِنَّ ذَلِكَ عَلَى اللَّهِ يَسِيرٌ (١٩)

See they not how Allah originates the creation, then repeats it. Verily, that is easy for Allah.

This is like the **Ayah**:

وَهُوَ الَّذِى يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ وَهُوَ أَهْوَنُ عَلَيْهِ

> And He it is Who originates the creation, then He will repeat it; and this is easier for Him. (30:27)

Then Allah says:

قُلْ سِيرُوا فِي الْأَرْضِ فَانظُرُوا كَيْفَ بَدَأَ الْخَلْقَ ثُمَّ اللَّهُ يُنشِئُ النَّشْأَةَ الْآخِرَةَ ...

Say: "Travel in the land and see how He originated the creation, and then Allah will bring forth the creation of the Hereafter.''

> meaning, the Day of Resurrection.

... إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ (٢٠)

Verily, Allah is able to do all things.

يُعَذِّبُ مَن يَشَاء وَيَرْحَمُ مَن يَشَاء ...

He punishes whom He wills, and shows mercy to whom He wills;

> He is the Ruler Who is in control, Who does as He wishes and judges as He wants, and there is none who can put back His judgement. None can question Him about what He does; rather it is they who will be questioned, for His is the power to create and to command, and whatever He decides is fair and just, for He is the sovereign who cannot be unjust in the slightest.

According to a **Hadith** recorded by the **Sunan** compilers:

> إِنَّ اللهَ لَوْ عَذَّبَ أَهْلَ سَمَاوَاتِهِ وَأَهْلَ أَرْضِهِ لَعَذَّبَهُمْ وَهُوَ غَيْرُ ظَالِمٍ لَهُم
>
> If Allah willed to punish the dwellers of His heavens and His earth, He would do so, while He would not be unjust to them.

Allah says:

يُعَذِّبُ مَن يَشَاء وَيَرْحَمُ مَن يَشَاء وَإِلَيْهِ تُقْلَبُونَ (٢١)

He punishes whom He wills, and shows mercy to whom He wills; and to Him you will be returned.

You will return to Him on the Day of Resurrection.

وَمَا أَنتُم بِمُعْجِزِينَ فِي الْأَرْضِ وَلَا فِي السَّمَاء ...

And you cannot escape on the earth or in the heaven.

No one in heaven or on earth can flee from Him, for He is the Subduer Who is above His servants, and everything fears Him and is in need of Him, while He is the One Who is Independent of all else.

... وَمَا لَكُم مِّن دُونِ اللَّهِ مِن وَلِيٍّ وَلَا نَصِيرٍ (٢٢)

وَالَّذِينَ كَفَرُوا بِآيَاتِ اللَّهِ وَلِقَائِهِ ...

And besides Allah you have neither any protector nor any helper. And those who disbelieve in the **Ayat** of Allah and the meeting with Him,

Those who disbelieved in the signs of Allah and denied the Resurrection,

... أُوْلَئِكَ يَئِسُوا مِن رَّحْمَتِي ...

such have no hope of My mercy,

they will have no share in it,

... وَأُوْلَئِكَ لَهُمْ عَذَابٌ أَلِيمٌ (٢٣)

and for such there is a painful torment.

meaning, extremely painful, in this world and the next.

فَمَا كَانَ جَوَابَ قَوْمِهِ إِلاَّ أَن قَالُواْ اقْتُلُوهُ أَوْ حَرِّقُوهُ

29:24 So nothing was the answer of people except that they said: "Kill him or burn him.''

فَأَنْجَاهُ اللَّهُ مِنَ النَّارِ إِنَّ فِى ذلِكَ لاَيَـتٍ لِّقَوْمٍ يُؤْمِنُونَ

Then Allah saved him from the fire. Verily, in this are indeed signs for a people who believe.

وَقَالَ إِنَّمَا اتَّخَذْتُم مِّن دُونِ اللَّهِ

29:25 And (Ibrahim) said: "You have taken idols instead of Allah.

أَوْثَـناً مَّوَدَّةَ بَيْنِكُمْ فِى الْحَيَوةِ الدُّنْيَا ثُمَّ يَوْمَ الْقِيَـمَةِ يَكْفُرُ بَعْضُكُمْ بِبَعْضٍ وَيَلْعَنُ بَعْضُكُمْ بَعْضاً وَمَأْوَاكُمُ النَّارُ وَمَا لَكُمْ مِّن نَّـصِرِينَ

The love between you is only in the life of this world, but on the Day of Resurrection, you shall deny each other, and curse each other, and your abode will be the Fire, and you shall have no helper.''

The Response of Ibrahim's People -- and how Allah controlled the Fire

Allah says:

فَمَا كَانَ جَوَابَ قَوْمِهِ ...

So nothing was the answer of people,

Allah tells us how Ibrahim's people stubbornly and arrogantly disbelieved, and how they resisted the truth with falsehood. After Ibrahim addressed them with his words of clear guidance,

... إِلَّا أَن قَالُوا اقْتُلُوهُ أَوْ حَرِّقُوهُ ...

except that they said: "Kill him or burn him.''

This was because proof had clearly been established against them, so they resorted to using their power and strength.

قَالُواْ ابْنُواْ لَهُ بُنْيَـناً فَأَلْقُوهُ فِى الْجَحِيمِ

فَأَرَادُواْ بِهِ كَيْداً فَجَعَلْنَـهُمُ الأٌّسْفَلِينَ

They said: "Build for him a building and throw him into the blazing fire!'' So they plotted a plot against him, but We made them the lowest. (37:97-98)

They spent a long time gathering a huge amount of firewood, they built a fence around it, then they set it ablaze until its flames reached up to the sky. No greater fire had ever been lit. Then they went to Ibrahim, seized him and put him into a catapult, then they threw him into the fire. But Allah made it cool and safe for him, and after spending several days in it, he emerged unscathed. For this reason and others, Allah made him an **Imam** for mankind, for he offered himself to the Most Merciful, he offered his body to the flames, he offered his son as a sacrifice, and he gave his wealth to care for his guests. For all of these reasons he is beloved by the followers of all religions.

... فَأَنجَاهُ اللَّهُ مِنَ النَّارِ ...

Then Allah saved him from the fire.

means, He rescued him from it by making it cool and safe for him.

... إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يُؤْمِنُونَ (٢٤)

Verily, in this are indeed signs for a people who believe.

Ibrahim, peace be upon him, explains to his people that idols are incapable of doing anything,

وَقَالَ إِنَّمَا اتَّخَذْتُم مِّن دُونِ اللَّهِ أَوْثَانًا مَّوَدَّةَ بَيْنِكُمْ فِي الْحَيَاةِ الدُّنْيَا ...

And (Ibrahim) said: "You have taken idols instead of Allah. The love between you is only in the life of this world,

> Here Ibrahim was rebuking his people for their evil deed of worshipping idols, and telling them: `You have taken these as gods and you come together to worship them so that there is friendship and love among you in this world,'

... ثُمَّ يَوْمَ الْقِيَامَةِ ...

but on the Day of Resurrection,

> the situation will be the opposite, and this love and friendship will turn into hatred and enmity.

Then

... يَكْفُرُ بَعْضُكُم بِبَعْضٍ ...

you shall deny each other,

> meaning, `you will denounce one another and deny whatever was between you,'

... وَيَلْعَنُ بَعْضُكُم بَعْضًا ...

and curse each other,

> means, the followers will curse their leaders and the leaders will curse their followers.
>
> كُلَّمَا دَخَلَتْ أُمَّةٌ لَّعَنَتْ أُخْتَهَا
>
> Every time a new nation enters (the Fire), it curses its sister nation (that went before). (7:37)
>
> الأَخِلاَّءُ يَوْمَئِذٍ بَعْضُهُمْ لِبَعْضٍ عَدُوٌّ إِلاَّ الْمُتَّقِينَ
>
> Friends on that Day will be foes one to another except those who have **Taqwa**. (43:67)

And Allah says here:

... ثُمَّ يَوْمَ الْقِيَامَةِ يَكْفُرُ بَعْضُكُم بِبَعْضٍ وَيَلْعَنُ بَعْضُكُم بَعْضًا وَمَأْوَاكُمُ النَّارُ ...

but on the Day of Resurrection, you shall deny each other, and curse each other, and your abode will be the Fire,

meaning, `your ultimate destiny after all accounts have been settled, will be the fire of Hell,

... وَمَا لَكُم مِّن نَّاصِرِينَ ﴿٢٥﴾

and you shall have no helper.''

and you will have no one to help you or save you from the punishment of Allah.' This will be the state of the disbelievers.

As for the believers, it will be an entirely different matter.

فَآمَنَ لَهُ لُوطٌ

29:26 So, Lut believed in him.

وَقَالَ إِنِّى مُهَاجِرٌ إِلَى رَبِّى إِنَّهُ هُوَ الْعَزِيزُ الْحَكِيمُ

He said: "I will emigrate for the sake of my Lord. Verily, He is the All-Mighty, the All-Wise.''

وَوَهَبْنَا لَهُ إِسْحَـقَ وَيَعْقُوبَ وَجَعَلْنَا فِى ذُرِّيَّتِهِ النُّبُوَّةَ وَالْكِتَـبَ وَءَاتَيْنَاهُ أَجْرَهُ فِى الدُّنْيَا

29:27 And We bestowed on him, Ishaq and Ya`qub, and We ordained among his offspring Prophethood and the Book, and We granted him his reward in this world;

وَإِنَّهُ فِى لأٌّخِرَةِ لَمِنَ الصَّـلِحِينَ

and verily, in the Hereafter he is indeed among the righteous.

The Faith of Lut and His Emigration with Ibrahim

Allah tells:

فَآمَنَ لَهُ لُوطٌ ...

So, Lut believed in him.

Allah tells us that Lut believed in Ibrahim.

It was said that he was the son of Ibrahim's brother, and that his name was Lut bin Haran bin Azar. None of Ibrahim's people believed in Ibrahim besides Lut and **Sarah** the wife of Ibrahim. But if it is asked how we may reconcile this **Ayah** with the **Hadith** narrated in the **Sahih** which says that when Ibrahim passed by that tyrant and he asked about **Sarah** and what her relationship was to him, Ibrahim said, "My sister.''

Then he went to her and said, "I told him that you are my sister, so do not let him think I am lying, for there are no believers on earth except for you and I, and you are my sister in faith.''

It seems -- and Allah knows best -- that the meaning here is, there is no other Muslim couple on earth apart from you and I.

Among his people, only Lut believed in him and migrated with him to Syria, then during Ibrahim's lifetime he was sent as a Messenger to the people of **Sadum** (Sodom) where he settled. We have already discussed their story and more is to come.

... وَقَالَ إِنِّي مُهَاجِرٌ إِلَى رَبِّي ...

He (Ibrahim) said: "I will emigrate for the sake of my Lord.''

It may be that the pronoun in the verb "he said'' refers to Lut, because he was the last person mentioned before this phrase; or it may refer to Ibrahim.

Ibn Abbas and Ad-Dahhak said that Ibrahim is the one who is referred in the phrase.

فَآمَنَ لَهُ لُوطٌ ...

So, Lut believed in him.

> i.e., out of all his people.

... وَقَالَ إِنِّي مُهَاجِرٌ إِلَى رَبِّي ...

He said: "I will emigrate for the sake of my Lord.

> Then Allah tells us that he chose to leave them so that he might be able to follow his religion openly. So he said:

... إِنَّهُ هُوَ الْعَزِيزُ الْحَكِيمُ (٢٦)

Verily, He is the All-Mighty, the All-Wise.

> Power belongs to Him and to His Messenger and to those who believe in him, and He is Wise in all that He says and does, and in all His rulings and decrees, both universal and legislative.

Qatadah said,

> "They migrated together from Kutha, which is on the outskirts of Kufa, and went to Syria.''

Allah gave Ibrahim, Ishaq and Ya`qub, and ordained Prophethood in His Offspring.

وَوَهَبْنَا لَهُ إِسْحَقَ وَيَعْقُوبَ ...

And We bestowed on him, **Ishaq** and **Ya`qub**,

This is like the **Ayah**,

> فَلَمَّا اعْتَزَلَهُمْ وَمَا يَعْبُدُونَ مِن دُونِ اللَّهِ وَهَبْنَا لَهُ إِسْحَقَ وَيَعْقُوبَ وَكُلاًّ جَعَلْنَا نَبِيّاً
>
> So, when he had turned away from them and from those whom they worshipped besides Allah,

We gave him **Ishaq** and **Ya`qub**, and each one of them We made a Prophet. (19:49)

That is, when he left his people, Allah gave him joy in a righteous son who was also a Prophet, to whom in turn was born, in his grandfather's lifetime, a righteous son who was also a Prophet.

Allah also says:

وَوَهَبْنَا لَهُ إِسْحَـقَ وَيَعْقُوبَ نَافِلَةً

And We bestowed upon him **Ishaq**, and **Ya`qub** in addition (21:72)

meaning, as an additional gift.

This is like the **Ayah**,

فَبَشَّرْنَـهَا بِإِسْحَـقَ وَمِن وَرَآءِ إِسْحَـقَ يَعْقُوبَ

But We gave her glad tidings of **Ishaq**, and after **Ishaq**, of **Ya`qub**. (11:71)

meaning, to this son would be born a son during their lives, who would be a delight to them.

.... وَجَعَلْنَا فِي ذُرِّيَّتِهِ النُّبُوَّةَ وَالْكِتَابَ ...

and We ordained among his offspring Prophethood and the Book,

This is a tremendous blessing. Not only did Allah take him as a close friend and make him an **Imam** for mankind, but He also ordained Prophethood and the Book among his offspring.

After the time of Ibrahim there was no Prophet who was not from among his descendants. All of the Prophets of the Children of Israel were from among his descendants, from **Ya`qub** bin **Ishaq** bin **Ibrahim** to the last of them, **`Isa** bin **Maryam**, who stood in the midst of his people and announced the good news of the **Hashimi Qurashi** Arab Prophet, the last of all the Messengers, the leader of the sons of Adam in this world and the next, whom Allah chose from the heart of the Arab nation, from the descendants of **Ismail** bin **Ibrahim**,

may peace be upon them. There is no Prophet from the line of **Ismail** besides him, may the best of blessings and peace be upon him.

... وَآتَيْنَاهُ أَجْرَهُ فِي الدُّنْيَا وَإِنَّهُ فِي الْآخِرَةِ لَمِنَ الصَّالِحِينَ (٢٧)

and We granted him his reward in this world; and verily, in the Hereafter he is indeed among the righteous.

Allah granted him happiness in this world that was connected to happiness in the Hereafter, for in this world he had plentiful provision, a splendid home, a beautiful and righteous wife, and he was and still is spoken of highly, for everyone loves him and regards him as a friend.

Ibn Abbas, Mujahid, Qatadah and others said:

> "He obeyed Allah in all ways.''
>
> This is like the **Ayah**,
>
> وَإِبْرَٰهِيمَ ٱلَّذِى وَفَّىٰٓ
>
> And of Ibrahim who fulfilled all. (53:37)
>
> He did all that he was commanded to do and obeyed his Lord to the utmost. Allah says: **وَآتَيْنَاهُ أَجْرَهُ فِي الدُّنْيَا وَإِنَّهُ فِي الْآخِرَةِ لَمِنَ الصَّالِحِين** (and We granted him his reward in this world; and verily, in the Hereafter he is indeed among the righteous).
>
> And He says:
>
> > إِنَّ إِبْرَٰهِيمَ كَانَ أُمَّةً قَـٰنِتًا لِّلَّهِ حَنِيفًا وَلَمْ يَكُ مِنَ الْمُشْرِكِينَ
> >
> > Verily, Ibrahim was an **Ummah**, **Qanit** to Allah, a **Hanif**, and he was not one of the idolators, until:
> >
> > وَإِنَّهُۥ فِى ٱلْأَخِرَةِ لَمِنَ ٱلصَّـٰلِحِينَ
> >
> > and in the Hereafter he shall be of the righteous. (16:120-122)

وَلُوطاً إِذْ قَالَ لِقَوْمِهِ إِنَّكُمْ لَتَأْتُونَ الْفَـحِشَةَ مَا سَبَقَكُمْ بِهَا
مِنْ أَحَدٍ مِّنَ الْعَـلَمِينَ

29:28 And (remember) Lut, when he said to his people: "You commit immoral sins which none has preceded you in (committing) it in all creatures.''

أَئِنَّكُمْ لَتَأْتُونَ الرِّجَالَ وَتَقْطَعُونَ السَّبِيلَ وَتَأْتُونَ فِى
نَادِيكُمُ الْمُنْكَرَ

29:29 "Verily, you practice sodomy with men, and rob the wayfarer! And practice Al-Munkar in your meetings.''

فَمَا كَانَ جَوَابَ قَوْمِهِ إِلاَّ أَن قَالُواْ ائْتِنَا بِعَذَابِ اللَّهِ إِن
كُنتَ مِنَ الصَّـدِقِينَ

But his people gave no answer except that they said: "Bring Allah's torment upon us if you are one of the truthful.''

قَالَ رَبِّ انصُرْنِى عَلَى الْقَوْمِ الْمُفْسِدِينَ

29:30 He said: "My Lord! Give me victory over the people who are corrupt.''

The preaching of Lut and what happened between Him and His People

Allah tells:

وَلُوطًا إِذْ قَالَ لِقَوْمِهِ إِنَّكُمْ لَتَأْتُونَ الْفَاحِشَةَ مَا سَبَقَكُم بِهَا مِنْ أَحَدٍ مِّنَ
الْعَالَمِينَ (٢٨)

أَئِنَّكُمْ لَتَأْتُونَ الرِّجَالَ وَتَقْطَعُونَ السَّبِيلَ ...

And (remember) Lut, when he said to his people:

"You commit immoral sins which none has preceded you in (committing) it in all creatures. Verily, you practice sodomy with men, and rob the wayfarer!''

> Allah tells us that His Prophet Lut, peace be upon him, denounced his people for their evil deed and their immoral actions in having intercourse with males, a deed which none of the sons of Adam had ever committed before them. As well as doing this, they also disbelieved in Allah and rejected and opposed His Messenger, they robbed wayfarers, they would lie in wait on the road, kill people and loot their possessions.

... وَتَأْتُونَ فِي نَادِيكُمُ الْمُنكَرَ ...

And practice **Al-Munkar** in your meetings.

> This means, `in your gatherings you do and say things that are not befitting, and you do not denounce one another for doing such things.'

Some said that they used to have intercourse with one another in public; this was the view of Mujahid.

Some said that they used to compete in passing gas and laughing. This was the view of A'ishah, may Allah be pleased with her, and Al-Qasim.

Some of them said that they used to make rams fight one another, or organize cockfights. They used to do all of these things, and they were even eviler than that.

... فَمَا كَانَ جَوَابَ قَوْمِهِ إِلَّا أَن قَالُوا ائْتِنَا بِعَذَابِ اللَّهِ إِن كُنتَ مِنَ الصَّادِقِينَ (٢٩)

But his people gave no answer except that they said: "Bring Allah's torment upon us if you are one of the truthful.''

> This is indicative of their disbelief, scornful attitude and stubbornness.

So Allah's Prophet asked for help against them, and:

قَالَ ...

He said:

... رَبِّ انصُرْنِي عَلَى الْقَوْمِ الْمُفْسِدِينَ (٣٠)

My Lord! Give me victory over the people who are corrupt.

وَلَمَّا جَآءَتْ رُسُلُنَآ إِبْرَهِيمَ بِالْبُشْرَى قَالُواْ إِنَّا مُهْلِكُو أَهْلِ هَـذِهِ الْقَرْيَةِ إِنَّ أَهْلَهَا كَانُواْ ظَـلِمِينَ

29:31 And when Our messengers came to Ibrahim with the glad tidings they said: "Verily, we are going to destroy the people of this town; truly, its people have been wrongdoers.''

قَالَ إِنَّ فِيهَا لُوطاً

29:32 Ibrahim said: "But there is Lut in it.''

قَالُواْ نَحْنُ أَعْلَمُ بِمَن فِيهَا لَنُنَجِّيَنَّهُ وَأَهْلَهُ إِلاَّ امْرَأَتَهُ كَانَتْ مِنَ الْغَـبِرِينَ

They said: "We know better who is there. We will verily, save him and his family - except his wife, she will be of those who remain behind.''

وَلَمَّآ أَن جَآءَتْ رُسُلُنَا لُوطاً سِىءَ بِهِمْ وَضَاقَ بِهِمْ ذَرْعاً

29:33 And when Our messengers came to Lut, he was grieved because of them, and felt straitened on their account.

وَقَالُواْ لاَ تَخَفْ وَلاَ تَحْزَنْ إِنَّا مُنَجُّوكَ وَأَهْلَكَ إِلاَّ امْرَأَتَكَ كَانَتْ مِنَ الْغَـبِرِينَ

They said: "Have no fear, and do not grieve! Truly, we shall save you and your family except your wife: she will be of those who remain behind.''

إِنَّا مُنزِلُونَ عَلَى أَهْلِ هَـذِهِ الْقَرْيَةِ رِجْزاً مِّنَ السَّمَآءِ بِمَا كَانُواْ يَفْسُقُونَ

29:34 "Verily, we are about to bring down on the people of this town a great torment from the sky, because they have been rebellious.''

وَلَقَد تَّرَكْنَا مِنْهَآ ءَايَةً بَيِّنَةً لِّقَوْمٍ يَعْقِلُونَ

29:35 And indeed We have left thereof an evident Ayah for a folk who understand.

The Angels went to Ibrahim and then to Lut, may peace be upon them both

Allah tells:

وَلَمَّا جَاءتْ رُسُلُنَا إِبْرَاهِيمَ بِالْبُشْرَى قَالُوا إِنَّا مُهْلِكُو أَهْلِ هَذِهِ الْقَرْيَةِ إِنَّ أَهْلَهَا كَانُوا ظَالِمِينَ (٣١)

And when Our messengers came to Ibrahim with the glad tidings they said: "Verily, we are going to destroy the people of this town; truly, its people have been wrongdoers.''

When Lut, peace be upon him, asked Allah to help him against them, Allah sent angels to help him. They first came to Ibrahim in the form of guests, so he offered them hospitality in the appropriate manner. When he saw that they had no interest in the food, he felt some mistrust of them and was fearful of them. They started to calm him down and

gave him the news of a righteous son born by his wife **Sarah**, who was present, and she was astonished by this, as we have already explained in our Tafsir of Surah **Hud** and Surah **Al-Hijr**. When they brought this news to Ibrahim and told him that they were sent to destroy the people of Lut, he began to speak up for them, hoping to win more time for them so that they might be guided by Allah. When they said, "We have come to destroy the people of this township,''

قَالَ إِنَّ فِيهَا لُوطًا قَالُوا نَحْنُ أَعْلَمُ بِمَن فِيهَا لَنُنَجِّيَنَّهُ وَأَهْلَهُ إِلَّا امْرَأَتَهُ كَانَتْ مِنَ الْغَابِرِينَ (٣٢)

(Ibrahim) said: "But there is Lut in it.''

They said: "We know better who is there. We will verily, save him and his family except his wife, she will be of those who remain behind.''

meaning, one of those who will be destroyed, because she used to support them in their disbelief and wrongdoing.

وَلَمَّا أَن جَاءتْ رُسُلُنَا لُوطًا ...

And when Our messengers came to Lut,

Then the angels left him and visited Lut in the form of handsome young men. When he saw them like that,

... سِيءَ بِهِمْ وَضَاقَ بِهِمْ ذَرْعًا ...

he was grieved because of them, and felt straitened on their account.

means, he was worried since if he had them as guests then he was afraid for them and what his people might do to them, but if he did not host them, he was still afraid of what might happen to them. At that point he did not know who they were.

... وَقَالُوا لَا تَخَفْ وَلَا تَحْزَنْ إِنَّا مُنَجُّوكَ وَأَهْلَكَ إِلَّا امْرَأَتَكَ كَانَتْ مِنَ الْغَابِرِينَ (٣٣)

إِنَّا مُنزِلُونَ عَلَى أَهْلِ هَذِهِ الْقَرْيَةِ رِجْزًا مِّنَ السَّمَاءِ بِمَا كَانُوا يَفْسُقُونَ (٣٤)

They said: "Have no fear, and do not grieve! Truly, we shall save you and your family except your wife: she will be of those who remain behind.

Verily, we are about to bring down on the people of this town a great torment from the sky, because they have been rebellious.''

> **Jibril**, peace be upon him, uprooted their town from the depths of the earth, lifted it up to the sky, then threw it upside down upon them. Allah rained upon them:
>
> فَلَمَّا جَآءَ أَمْرُنَا جَعَلْنَا عَـلِيَهَا سَافِلَهَا وَأَمْطَرْنَا عَلَيْهَا حِجَارَةً مِّن سِجِّيلٍ مَّنْضُودٍ
>
> مُّسَوَّمَةً عِندَ رَبِّكَ وَمَا هِى مِنَ الظَّـلِمِينَ بِبَعِيدٍ
>
> stones of **Sijjil**, in a well-arranged manner one after another. Marked from your Lord; and they are not ever far from the evil doers. (11:82-83)
>
> Allah turned the place where they had lived into a putrid, stinking lake, which will remain as a lesson to mankind until the Day of Resurrection, and they will be among those who are most severely punished on the Day of Resurrection.

Allah says:

وَلَقَد تَّرَكْنَا مِنْهَا آيَةً بَيِّنَةً ....

And indeed We have left thereof an evident **Ayah** i.e., a clear sign,

.. لِّقَوْمٍ يَعْقِلُونَ (٣٥)

for a folk who understand.

This is like the **Ayah**,

وَإِنَّكُمْ لَّتَمُرُّونَ عَلَيْهِمْ مُّصْبِحِينَ

وَبِالَّيْلِ أَفَلاَ تَعْقِلُونَ

> Verily, you pass by them in the morning and at night; will you not then reflect. (37:137-138)

وَإِلَى مَدْيَنَ أَخَـهُمْ شُعَيْباً

29:36 And to Madyan, We sent their brother Shu`ayb.

He said: "O my people! Worship Allah and hope for the last Day, and commit no mischief on the earth as mischief-makers.''

فَكَذَّبُوهُ فَأَخَذَتْهُمُ الرَّجْفَةُ فَأَصْبَحُوا۟ فِى دَارِهِمْ جَاثِمِينَ

29:37 And they denied him; so the earthquake seized them, and they lay, prostrate in their dwellings.

Shu`ayb and His People

Allah tells:

وَإِلَى مَدْيَنَ أَخَاهُمْ شُعَيْبًا فَقَالَ ...

And to Madyan, We sent their brother Shu`ayb. He said:

> Allah tells us that His servant and Messenger Shu`ayb, peace be upon him, warned his people, the people of Madyan, and commanded them to worship Allah Alone with no partner or associate, and to fear the wrath and punishment of Allah on the Day of Resurrection.

He said:

... يَا قَوْمِ اعْبُدُوا اللَّهَ وَارْجُوا الْيَوْمَ الْآخِرَ ...

O my people! Worship Allah and hope for the last Day,

Ibn Jarir said:

> "Some of them said that this meant: Fear the Last Day.''
>
> This is like the **Ayah**,
>
> لِّمَن كَانَ يَرْجُو اللَّهَ وَالْيَوْمَ الاٌّخِرَ
>
> for those who look forward to (meeting with) Allah and the Last Day. (60:6)

... وَلَا تَعْثَوْا فِي الْأَرْضِ مُفْسِدِينَ (٣٦)

and commit no mischief on the earth as mischief-makers.

> This is forbidding them to make mischief on earth by spreading corruption, which means going around doing evil to people. They used to cheat in weights and measures, and ambush people on the road; this is in addition to their disbelief in Allah and His Messenger. So Allah destroyed them with a mighty earthquake that convulsed their land, and the **Sayhah** (shout) which tore their hearts from their bodies, and the torment of the Day of Shade, when their souls were taken. This was the torment of a great day.
>
> We have already examined their story in detail in Surah **Al-A`raf**, Surah **Hud** and Surah **Ash-Shu`ara**'.

فَكَذَّبُوهُ فَأَخَذَتْهُمُ الرَّجْفَةُ ...

And they denied him; so the earthquake seized them,

... فَأَصْبَحُوا فِي دَارِهِمْ جَاثِمِينَ (٣٧)

and they lay, prostrate in their dwellings.

Qatadah said, "They were dead.''

Others said that they were thrown on top of one another.

وَعَاداً وَثَمُودَ وَقَد تَّبَيَّنَ لَكُم مِّن مَّسَـكِنِهِمْ

29:38 And `Ad and Thamud! And indeed (their destruction) is clearly apparent to you from their (ruined) dwellings.

وَزَيَّنَ لَهُمُ الشَّيْطَـنُ أَعْمَـلَهُمْ فَصَدَّهُمْ عَنِ السَّبِيلِ وَكَانُواْ مُسْتَبْصِرِينَ

Shaytan made their deeds fair seeming to them, and turned them away from the path, though they were intelligent.

وَقَـرُونَ وَفِرْعَوْنَ وَهَـمَـنَ

29:39 And Qarun, Fir`awn, and Haman.

وَلَقَدْ جَآءَهُمْ مُّوسَى بِالْبَيِّنَـتِ فَاسْتَكْبَرُواْ فِى الاٌّرْضِ وَمَا كَانُواْ سَـبِقِينَ

And indeed Musa came to them with clear Ayat, but they were arrogant in the land, yet they could not outstrip Us.

فَكُلاًّ أَخَذْنَا بِذَنبِهِ

29:40 So, We punished each for his sins,

فَمِنْهُم مَّن أَرْسَلْنَا عَلَيْهِ حَاصِباً وَمِنْهُمْ مَّنْ أَخَذَتْهُ الصَّيْحَةُ وَمِنْهُمْ مَّنْ خَسَفْنَا بِهِ الاٌّرْضَ وَمِنْهُمْ مَّنْ أَغْرَقْنَا

of them were some on whom We sent a Hasib, and of them were some who were overtaken by As-Sayhah, and of them were some whom We caused the earth to swallow, and of them were some whom We drowned.

وَمَا كَانَ اللَّهُ لِيَظْلِمَهُمْ وَلَـكِن كَانُواْ أَنفُسَهُمْ يَظْلِمُونَ

It was not Allah Who wronged them, but they wronged themselves.

The Destruction of Nations Who rejected Their Messengers

Allah tells:

وَعَاداً وَثَمُودَ وَقَد تَّبَيَّنَ لَكُم مِّن مَّسَاكِنِهِمْ وَزَيَّنَ لَهُمُ الشَّيْطَانُ أَعْمَالَهُمْ فَصَدَّهُمْ عَنِ السَّبِيلِ وَكَانُوا مُسْتَبْصِرِينَ (٣٨)

وَقَارُونَ وَفِرْعَوْنَ وَهَامَانَ وَلَقَدْ جَاءهُم مُّوسَى بِالْبَيِّنَاتِ فَاسْتَكْبَرُوا فِي الْأَرْضِ وَمَا كَانُوا سَابِقِينَ (٣٩)

And **`Ad** and **Thamud**! And indeed (their destruction) is clearly apparent to you from their (ruined) dwellings. **Shaytan** made their deeds fair seeming to them, and turned them away from the path, though they were intelligent.

And **Qarun**, **Fir`awn**, and **Haman**.

And indeed Musa came to them with clear **Ayat**, but they were arrogant in the land, yet they could not outstrip Us.

Allah tells us about these nations who disbelieved in their Messengers, and how He destroyed them and sent various kinds of punishments and vengeance upon them.

`Ad, the people of **Hud**, peace be upon him, used to live in the **Ahqaf** (curved sand-hills), near Hadramawt, in the Yemen.

Thamud, the people of **Salih**, lived in Al-Hijr, near Wadi Al-Qura. The Arabs used to know their dwelling place very well, and they often used to pass by it.

Qarun was the owner of great wealth and had the keys to immense treasures.

Fir`awn, the king of Egypt at the time of Musa, and his minister **Haman** were two Coptics who disbelieved in Allah and His Messenger, peace be upon him.

Allah tells:

فَكُلًّا أَخَذْنَا بِذَنبِهِ ...

So, We punished each for his sins,

their punishments fit their crimes.

... فَمِنْهُم مَّنْ أَرْسَلْنَا عَلَيْهِ حَاصِبًا ....

of them were some on whom We sent a **Hasib**,

This was the case with **`Ad**, and this happened because they said: "Who is stronger than us!'' So, there came upon them a violent, intensely cold wind, which was very strong and carried pebbles which it threw upon them. It carried them through the air, lifting a man up to the sky and then hurling him headlong to the ground, so that his head split and he was left as a body without a head, like uprooted stems of date palms.

... وَمِنْهُم مَّنْ أَخَذَتْهُ الصَّيْحَةُ ...

and of them were some who were overtaken by **As-Sayhah**,

This is what happened to **Thamud**, against whom evidence was established because of the she-camel who came forth when the rock was split, exactly as they had asked for. Yet despite that they did not believe, rather they persisted in their evil behavior and disbelief, and threatening to expel Allah's Prophet **Salih** and the believers with him, or to stone them. So the **Sayhah** struck them, taking away their powers of speech and movement.

... وَمِنْهُم مَّنْ خَسَفْنَا بِهِ الْأَرْضَ ...

and of them were some whom We caused the earth to swallow,

This refers to **Qarun** who transgressed, he was evil and arrogant. He disobeyed his Lord, the Most High, and paraded through the land in a boastful manner, filled with self-admiration, thinking that he was better than others. He showed off as he walked, so Allah caused the earth to swallow him and his house, and he will continue sinking into it until the Day of Resurrection.

... وَمِنْهُم مَّنْ أَغْرَقْنَا ...

and of them were some whom We drowned.

This refers to **Fir`awn**, his minister **Haman** and their troops, all of whom were drowned in a single morning, not one of them escaped.

... وَمَا كَانَ اللَّهُ لِيَظْلِمَهُمْ ...

It was not Allah Who wronged them,

in what He did to them,

... وَلَكِن كَانُوا أَنفُسَهُمْ يَظْلِمُونَ (٤٠)

but they wronged themselves.

that happened to them as a punishment for what they did with their own hands.

مَثَلُ الَّذِينَ اتَّخَذُوا مِن دُونِ اللَّهِ أَوْلِيَآءَ كَمَثَلِ الْعَنكَبُوتِ اتَّخَذَتْ بَيْتاً وَإِنَّ أَوْهَنَ الْبُيُوتِ لَبَيْتُ الْعَنكَبُوتِ لَوْ كَانُوا يَعْلَمُونَ

29:41 The parable of those who seek protectors from other than Allah is that of a spider who builds a house; but indeed, the weakest of houses is the spider's house -- if they but knew.

إِنَّ اللَّهَ يَعْلَمُ مَا يَدْعُونَ مِن دُونِهِ مِن شَىْءٍ

29:42 Verily, Allah knows what things they invoke instead of Him.

وَهُوَ الْعَزِيزُ الْحَكِيمُ

He is the All-Mighty, the All-Wise.

وَتِلْكَ الاٌّمْثَالُ نَضْرِبُهَا لِلنَّاسِ وَمَا يَعْقِلُهَآ إِلاَّ الْعَـلِمُونَ

29:43 And these are the examples We give for mankind; but none will understand them except those who have knowledge (of Allah).

Likening the gods of the Idolators to the House of a Spider

Allah tells:

مَثَلُ الَّذِينَ اتَّخَذُوا مِن دُونِ اللَّهِ أَوْلِيَاء كَمَثَلِ الْعَنكَبُوتِ اتَّخَذَتْ بَيْتًا وَإِنَّ أَوْهَنَ الْبُيُوتِ لَبَيْتُ الْعَنكَبُوتِ لَوْ كَانُوا يَعْلَمُونَ (٤١)

إِنَّ اللَّهَ يَعْلَمُ مَا يَدْعُونَ مِن دُونِهِ مِن شَيْءٍ وَهُوَ الْعَزِيزُ الْحَكِيمُ (٤٢)

The parable of those who seek protectors from other than Allah is that of a spider who builds a house; but indeed, the weakest of houses is the spider's house -- if they but knew.

Verily, Allah knows what things they invoke instead of Him. He is the All-Mighty, the All-Wise.

This is how Allah described the idolators in their reverence of gods besides Him, hoping that they would help them and provide for them, and turning to them in times of difficulties. In this regard, they were like the house of a spider, which is so weak and frail, because by clinging to these gods they were like a person who holds on to a spider's web, who does not gain any benefit from that. If they knew this, they would not take any protectors besides Allah. This is unlike the

Muslim believer, whose heart is devoted to Allah, yet he still does righteous deeds and follows the Laws of Allah, for he has grasped the most trustworthy handle that will never break because it is so strong and firm.

Then Allah warns those who worship others besides Him and associate others with Him that He knows what they do and the rivals they associate with Him. He will punish them for their attribution, for He is All-Wise and All-Knowing.

Then He says:

وَتِلْكَ الْأَمْثَالُ نَضْرِبُهَا لِلنَّاسِ وَمَا يَعْقِلُهَا إِلَّا الْعَالِمُونَ (٤٣)

And these are the examples We give for mankind; but none will understand them except those who have knowledge.

meaning, no one understands them or ponders them except those who are possessed of deep knowledge.

Ibn Abi Hatim recorded that `Amr bin Murrah said,

"I never came across an **Ayah** of the Book of Allah that I did not know, but it grieved me, because I heard that Allah says:

وَتِلْكَ الْأَمْثَالُ نَضْرِبُهَا لِلنَّاسِ وَمَا يَعْقِلُهَا إِلَّا الْعَالِمُونَ

And these are the examples We give for mankind; but none will understand them except those who have knowledge.''

خَلَقَ اللَّهُ السَّمَـوَاتِ وَالْأَرْضَ بِالْحَقِّ إِنَّ فِى ذلِكَ لآيَةً لِّلْمُؤْمِنِينَ

29:44 Allah created the heavens and the earth with truth. Verily, therein is surely a sign for those who believe.

اتْلُ مَا أُوْحِيَ إِلَيْكَ مِنَ الْكِتَـبِ وَأَقِمِ الصَّلَوةَ

29:45 Recite what has been revealed to you of the Book, and perform the Salah.

إِنَّ الصَّلَوةَ تَنْهَى عَنِ الْفَحْشَآءِ وَالْمُنْكَرِ وَلَذِكْرُ اللَّهِ أَكْبَرُ

Verily, the Salah prevents from Al-Fahsha' (immoral sins) and Al-Munkar (evil deeds) and the remembering (praising) of Allah is greater indeed.

وَاللَّهُ يَعْلَمُ مَا تَصْنَعُونَ

And Allah knows what you do.

Allah says:

خَلَقَ اللَّهُ السَّمَاوَاتِ وَالْأَرْضَ بِالْحَقِّ ...

Allah created the heavens and the earth with truth.

Allah tells us of His immense power, that He created the heavens and the earth with truth, meaning for a higher purpose than mere play,

لِتُجْزَى كُلُّ نَفْسٍ بِمَا تَسْعَى

that every person may be rewarded for that which he strives. (20:15)

لِيَجْزِىَ الَّذِينَ أَسَاءُوا بِمَا عَمِلُوا وَيَجْزِى الَّذِينَ أَحْسَنُوا بِالْحُسْنَى

that He may requite those who do evil with that which they have done, and reward those who do good, with what is best. (53:31)

... إِنَّ فِي ذَلِكَ لَآيَةً لِّلْمُؤْمِنِينَ (٤٤)

Verily, therein is surely a sign for those who believe.

meaning, there is clear evidence that Allah is alone in creating, controlling, and in His divinity.

The Command to convey the Message, to recite the Qur'an and to pray

Allah says:

اتْلُ مَا أُوحِيَ إِلَيْكَ مِنَ الْكِتَابِ ...

Recite what has been revealed to you of the Book,

> Allah commands His Messenger and the believers to recite the Qur'an, which means both reciting it and conveying it to people.

... وَأَقِمِ الصَّلَاةَ إِنَّ الصَّلَاةَ تَنْهَى عَنِ الْفَحْشَاءِ وَالْمُنكَرِ وَلَذِكْرُ اللَّهِ أَكْبَرُ ...

and perform the **Salah**. Verily, the **Salah** prevents from **Al-Fahsha'** and **Al-Munkar** and the remembrance of Allah is greater indeed.

Prayer includes two things:

- the first of which is giving up immoral behavior and evil deeds, i.e., praying regularly enables a person to give up these things.

Imam Ahmad recorded that Abu Hurayrah said:

> "A man came to the Prophet and said, `So-and-so prays at night, but when morning comes, he steals.'
>
> The Prophet said:
>
> إِنَّهُ سَيَنْهَاهُ مَا تَقُول
>
> What you are saying (i.e., the **Salah**) will stop him from doing that.''

- Prayer also includes the remembering of Allah, which is the higher objective, Allah says: وَلَذِكْرُ اللَّهِ أَكْبَرُ (and the remembrance of Allah is greater indeed), more important than the former.

... وَاللَّهُ يَعْلَمُ مَا تَصْنَعُونَ (٤٥)

And Allah knows what you do.

means, He knows all that you do and say.

Abu Al-`Aliyah commented on the Ayah: إِنَّ الصَّلَوٰةَ تَنْهَى عَنِ الْفَحْشَآءِ وَالْمُنْكَرِ (Verily, the **Salah** prevents from immoral sins and evil wicked deeds),

> "Prayer has three attributes, and any prayer that contains none of these attributes is not truly prayer:
>
> - Being done purely and sincerely for Allah alone (**Ikhlas**),
> - fear of Allah, and remembrance of Allah. **Ikhlas** makes a person do good deeds, fear prevents him from doing evil deeds,
> - and the remembrance of Allah is the Qur'an which contains commands and prohibitions.''

Ibn Awn Al-Ansari said:

> "When you are praying, you are doing good, it is keeping you away from immoral sins and evil wicked deeds and what you are doing is part of the remembrance of Allah which is greater.''

وَلاَ تُجَـدِلُوۤاْ أَهْلَ الْكِتَـبِ إِلاَّ بِالَّتِى هِىَ أَحْسَنُ إِلاَّ الَّذِينَ ظَلَمُواْ مِنْهُمْ

29:46 And argue not with the People of the Scripture, except with that which is better -- except with such of them as do wrong;

وَقُولُوۤاْ ءَامَنَّا بِالَّذِى أُنزِلَ إِلَيْنَا وَأُنزِلَ إِلَيْكُمْ وَإِلَـهُنَا وَإِلَـهُكُمْ وَاحِدٌ وَنَحْنُ لَهُ مُسْلِمُونَ

and say (to them): "We believe in that which has been revealed to us and revealed to you; our God and your God is One, and to Him we have submitted.''

Arguing with the People of the Book

Allah says:

وَلَا تُجَادِلُوا أَهْلَ الْكِتَابِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ ...

And argue not with the People of the Scripture, except with that which is better --

What is meant here is that anyone who wants to find out about religion from them should argue with them in a manner that is better, as this will be more effective.

Allah says:

ادْعُ إِلِى سَبِيلِ رَبِّكَ بِالْحِكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ

Invite to the way of your Lord with wisdom and fair preaching... (16:125)

And Allah said to Musa and Harun when he sent them to Fir`awn:

فَقُولاَ لَهُ قَوْلاً لَّيِّناً لَّعَلَّهُ يَتَذَكَّرُ أَوْ يَخْشَى

And speak to him mildly, perhaps he may accept admonition or fear. (20:44)

Allah says here:

... إِلَّا الَّذِينَ ظَلَمُوا مِنْهُمْ ...

except with such of them as do wrong;

meaning, those who turn away from the truth, turning a blind eye to clear evidence, being stubborn and arrogant. In this case you should progress from debate to combat, fighting them in such a way as to deter them from committing aggression against you.

Allah says:

لَقَدْ أَرْسَلْنَا رُسُلَنَا بِالْبَيِّنَـتِ وَأَنزَلْنَا مَعَهُمُ الْكِتَـبَ وَالْمِيزَانَ لِيَقُومَ النَّاسُ بِالْقِسْطِ وَأَنزَلْنَا الْحَدِيدَ فِيهِ بَأْسٌ شَدِيدٌ

Indeed We have sent Our Messengers with clear proofs, and revealed with them the Scripture and

the Balance that mankind may keep up justice. And We brought forth iron wherein is mighty power... until:

إِنَّ اللَّهَ قَوِىٌّ عَزِيزٌ

... Verily, Allah is All-Strong, All-Mighty. (57:25)

Jabir said:

> "We were commanded to strike with the sword whoever opposes the Book of Allah.''

And His saying:

... وَقُولُوا آمَنَّا بِالَّذِي أُنزِلَ إِلَيْنَا وَأُنزِلَ إِلَيْكُمْ ...

and say (to them): "We believe in that which has been revealed to us and revealed to you;

> means, `if they tell you something which you do not know to be true or false, say to them: We do not hasten to say it is a lie, because it may be true, and we do not hasten to say it is true because it may be false. We believe in it in general, under the condition that it has been revealed and has not been altered or deliberately misinterpreted.'

... وَإِلَهُنَا وَإِلَهُكُمْ وَاحِدٌ وَنَحْنُ لَهُ مُسْلِمُونَ (٤٦)

our God and your God is One, and to Him we have submitted.''

Imam Al-Bukhari, may Allah have mercy on him, recorded that Abu Hurayrah, may Allah be pleased with him, said,

> "The People of the Book used to read the **Tawrah** in Hebrew and explain it in Arabic to the Muslims. The Messenger of Allah said:
>
> لَا تُصَدِّقُوا أَهْلَ الْكِتَابِ وَلَا تُكَذِّبُوهُمْ، وَقُولُوا:
>
> آمَنَّا بِاللهِ وَمَا أُنْزِلَ إِلَيْنَا وَمَا أُنْزِلَ إِلَيْكُمْ، وَإِلَهُنَا وَإِلَهُكُمْ وَاحِدٌ، وَنَحْنُ لَهُ مُسْلِمُون

Do not believe the People of the Book and do not deny them. Say:

"We believe in Allah and what has been revealed to us and what has been revealed to you. Our God and your God is One, and to Him we have submitted.''"

This **Hadith** was narrated only by Al-Bukhari.

Al-Bukhari recorded that Ibn Abbas said:

"How can you ask the People of the Book about anything, when your Book that was revealed to the Messenger of Allah is more recent, you read it pure and uncontaminated, it tells you that the People of the Book altered and changed the Book, that they write the Book with their own hands and then say, `This is from Allah,' to purchase with it a small price.

Should not the knowledge that you have, prevent you from asking them?

No, by Allah, we have never seen any of them asking you about what was sent down to you.''

Al-Bukhari recorded that Humayd bin Abdur-Rahman heard Mu`awiyah talking to a group of Quraysh in Al-Madinah. He mentioned Ka`b Al-Ahbar, and said:

"He was one of the most truthful of those who narrated from the People of the Book, even though we found that some of what he said might be lies.''

I say, this means that some of what he said could be classified linguistically as lies, but he did not intend to lie, because he was narrating from manuscripts which he thought were good, but they contained fabricated material, because they did not have people who were so conscientious in memorizing the Scriptures by heart as the people of this great **Ummah**.

وَكَذَلِكَ أَنزَلْنَآ إِلَيْكَ الْكِتَـبَ فَالَّذِينَ ءَاتَيْنَـهُمُ الْكِتَـبَ يُؤْمِنُونَ بِهِ وَمِنْ هَـؤُلاءِ مَن يُؤْمِنُ بِهِ وَمَا يَجْحَدُ بِـايَـتِنَآ إِلاَّ الْكَـفِرُونَ

29:47 And thus We have sent down the Book to you, and those whom We gave the Scripture believe therein as also do some of these and none but the disbelievers reject Our Ayat.

وَمَا كُنتَ تَتْلُو مِن قَبْلِهِ مِن كِتَـبٍ وَلاَ تَخُطُّهُ بِيَمِينِكَ إِذاً لاَّرْتَـبَ الْمُبْطِلُونَ

29:48 Neither did you read any book before it nor did you write any book with your right hand. In that case, indeed, the followers of falsehood might have doubted.

بَلْ هُوَ ءَايَـتٌ بَيِّنَـتٌ فِى صُدُورِ الَّذِينَ أُوتُواْ الْعِلْمَ

29:49 Nay, but it is clear Ayat, (preserved) in the breasts of those who have been given knowledge.

وَمَا يَجْحَدُ بِـايَـتِنَآ إِلاَّ الظَّـلِمُونَ

And none but the wrongdoers deny Our Ayat.

Evidence for the Fact that the Qur'an was revealed from Allah

Allah says:

وَكَذَلِكَ أَنزَلْنَا إِلَيْكَ الْكِتَابَ ...

And thus We have sent down the Book to you,

Ibn Jarir said:

"Allah says, `just as We revealed the Books to the Messengers who came before you, O Muhammad, so We have also revealed this Book to you.'''

What he said is good and fits the context.

Allah's saying:

... فَالَّذِينَ آتَيْنَاهُمُ الْكِتَابَ يُؤْمِنُونَ بِهِ ...

and those whom We gave the Scripture believe therein,

means, those knowledgeable rabbis and scholars among them who learned it and recited it properly, such as Abdullah bin Salam, Salman Al-Farisi and others like them.

... وَمِنْ هَؤُلَاء مَن يُؤْمِنُ بِهِ ...

as also believe therein some of these,

meaning, the Quraysh Arabs and others.

... وَمَا يَجْحَدُ بِآيَاتِنَا إِلَّا الْكَافِرُونَ (٤٧)

and none but the disbelievers reject Our **Ayat**.

No one disbelieves and rejects them except those who conceal the truth with falsehood, and those who try to hide the rays and light of the sun by their covering an eye.

Then Allah says:

وَمَا كُنتَ تَتْلُو مِن قَبْلِهِ مِن كِتَابٍ وَلَا تَخُطُّهُ بِيَمِينِكَ ...

Neither did you read any book before it (this Qur'an) nor did you write any book with your right hand.

meaning, `you lived among your people for a long time before you brought this Qur'an. During this time you never read any book or wrote anything. Your people, as well as others all know that you are an unlettered man who does not read or write.'

This is how he was also described in the previous Scriptures, as Allah says:

الَّذِينَ يَتَّبِعُونَ الرَّسُولَ النَّبِىَّ الأُمِّىَّ الَّذِى يَجِدُونَهُ مَكْتُوبًا عِندَهُمْ فِى التَّوْرَاةِ وَالإِنجِيلِ يَأْمُرُهُم بِالْمَعْرُوفِ وَيَنْهَـهُمْ عَنِ الْمُنْكَرِ

Those who follow the Messenger, the Prophet, the unlettered about whom they find written with them in the **Tawrah** and the **Injil**, -- he commands them with good; and forbids them from evil. (7:157)

This is how the Messenger of Allah will remain until the Day of Resurrection, unable to write even one line or one letter. He used to have scribes who would write down the revelation for him, or would write letters from him to be sent to different places.

Allah's saying:

... إِذًا لَّارْتَابَ الْمُبْطِلُونَ (٤٨)

In that case, indeed, the followers of falsehood might have doubted.

means, `if you had been literate, some ignorant people would have doubted you. They would have said that you learned this from Books inherited from the Prophets which came before.'

Indeed, they did say that, even though they knew that he was unlettered and could not read or write.

وَقَالُواْ أَسَـطِيرُ الاٌّوَّلِينَ اكْتَتَبَهَا فَهِىَ تُمْلَى عَلَيْهِ بُكْرَةً وَأَصِيلاً

And they say: "Tales of the ancients, which he has written down, and they are dictated to him morning and afternoon.'' (25:5)

Allah says:

قُلْ أَنزَلَهُ الَّذِى يَعْلَمُ السِّرَّ فِى السَّمَـوَتِ وَالاٌّرْضِ

Say: "It has been sent down by Him Who knows the secret of the heavens and the earth. (25:6)

And Allah says here:

بَلْ هُوَ آيَاتٌ بَيِّنَاتٌ فِي صُدُورِ الَّذِينَ أُوتُوا الْعِلْمَ ...

Nay, but it is (Quran), the clear **Ayat**, (preserved) in the breasts of those who have been given knowledge.

meaning, this Qur'an is clear **Ayat** which indicate the truth, commands, prohibitions and stories. It is memorized by the scholars for whom Allah makes it easy to memorize, recite and interpret.

This is like the **Ayah**,

وَلَقَدْ يَسَّرْنَا الْقُرْءَانَ لِلذِّكْرِ فَهَلْ مِن مُّدَّكِرٍ

And We have indeed made the Qur'an easy to understand and remember; then is there any one who will remember! (54:17)

The Messenger of Allah said:

مَا مِنْ نَبِيَ إِلَّا وَقَدْ أُعْطِيَ مَا آمَنَ عَلَى مِثْلِهِ الْبَشَرُ، وَإِنَّمَا كَانَ الَّذِي أُوتِيتُهُ وَحْيًا أَوْحَاهُ اللهُ إِلَيَّ، فَأَرْجُو أَنْ أَكُونَ أَكْثَرَهُمْ تَابِعًا

There has never been any Prophet who was not given that which would make people believe in him. What I have been given is revelation which Allah reveals to me, and I hope that I will have the most followers among them.

According to the **Hadith** of `Iyad bin Himar, recorded in Sahih Muslim, Allah says:

إِنِّي مُبْتَلِيكَ وَمُبْتَلٍ بِكَ، وَمُنْزِلٌ عَلَيْكَ كِتَابًا لَا يَغْسِلُهُ الْمَاءُ، تَقْرَؤُهُ نَائِمًا وَيَقْظَانًا

"I am testing you and testing others through you, revealing to you a Book which cannot be washed away by water, which you recite while you are asleep and while you are awake.''

This means, if the manuscript where it is written were to be washed with water, there is no need for that manuscript. This is because it is

preserved in the hearts and is easy on the tongue (i.e., is easy to recite), and is controlling people's hearts and minds. It is miraculous in its wording and in its meanings.

In the previous Scriptures this **Ummah** was described as carrying their holy Books in their hearts.

... وَمَا يَجْحَدُ بِآيَاتِنَا إِلَّا الظَّالِمُونَ (٤٩)

And none but the wrongdoers deny Our Ayat.

Nobody denies it or tries to undermine its status or rejects it except the wrongdoers, i.e., the arrogant transgressors who know the truth but turn away from it, as Allah says:

إِنَّ الَّذِينَ حَقَّتْ عَلَيْهِمْ كَلِمَةُ رَبِّكَ لاَ يُؤْمِنُونَ

وَلَوْ جَآءَتْهُمْ كُلُّ ءايَةٍ حَتَّى يَرَوُاْ الْعَذَابَ الأَلِيمَ

Truly, those, against whom the Word (wrath) of your Lord has been justified, will not believe. Even if every sign should come to them, until they see the painful torment. (10:96-97)

وَقَالُواْ لَوْلاَ أُنزِلَ عَلَيْهِ ءايَـتٌ مِّن رَّبِّهِ

29:50 And they say: "Why are not signs sent down to him from his Lord!''

قُلْ إِنَّمَا الاٌّيَـتُ عِندَ اللَّهِ وَإِنَّمَآ أَنَاْ نَذِيرٌ مُّبِينٌ

Say: "The signs are only with Allah, and I am only a plain warner.''

أَوَلَمْ يَكْفِهِمْ أَنَّآ أَنزَلْنَا عَلَيْكَ الْكِتَـبَ يُتْلَى عَلَيْهِمْ

29:51 Is it not sufficient for them that We have sent down to you the Book which is recited to them

إِنَّ فِى ذلِكَ لَرَحْمَةً وَذِكْرَى لِقَوْمٍ يُؤْمِنُونَ

Verily, herein is mercy and a reminder for a people who believe.

قُلْ كَفَى بِاللَّهِ بَيْنِى وَبَيْنَكُمْ شَهِيداً يَعْلَمُ مَا فِى السَّمَـوَتِ وَالاٌّرْضِ

29:52 Say: "Sufficient is Allah for a witness between me and you. He knows what is in the heavens and on the earth.''

وَالَّذِينَ ءامَنُواْ بِالْبَـطِلِ وَكَفَرُواْ بِاللَّهِ أُوْلَـئِكَ هُمُ الْخَـسِرُونَ

And those who believe in falsehood, and disbelieve in Allah, it is they who are the losers.

The Idolators' demand for Signs, and the Response

Allah says:

وَقَالُوا لَوْلَا أُنزِلَ عَلَيْهِ آيَاتٌ مِّن رَّبِّهِ ...

And they say: "Why are not signs sent down to him from his Lord!''

Allah tells us how the idolators stubbornly demanded signs, meaning that they wanted signs to show them that Muhammad was indeed the Messenger of Allah, just as Salih was given the sign of the she-camel.

Allah says:

... قُلْ ...

Say -- `O Muhammad' --

... إِنَّمَا الْآيَاتُ عِندَ اللَّهِ ...

The signs are only with Allah,

meaning, `the matter rests with Allah, and if He knew that you would be guided, He would respond to your request, because it is very easy for Him to do that. Yet He knows that you are merely being stubborn and putting me to the test, so He will not respond to you.'

This is like the **Ayah**,

وَمَا مَنَعَنَآ أَن نُّرْسِلَ بِالأٌّيَـتِ إِلاَّ أَن كَذَّبَ بِهَا الأٌّوَّلُونَ وَءَاتَيْنَا ثَمُودَ النَّاقَةَ مُبْصِرَةً فَظَلَمُواْ بِهَا

And nothing stops Us from sending the **Ayat** but that the people of old denied them. And We sent the she-camel to **Thamud** as a clear sign, but they did her wrong. (17:59)

... وَإِنَّمَا أَنَا نَذِيرٌ مُّبِينٌ (٥٠)

and I am only a plain warner.

means, `I have been sent to you only as a warner to bring a clear warning; all I have to do is convey the Message of Allah to you.'

مَن يَهْدِ اللَّهُ فَهُوَ الْمُهْتَدِ وَمَن يُضْلِلْ فَلَن تَجِدَ لَهُ وَلِيًّا مُّرْشِدًا

He whom Allah guides, he is the rightly-guided; but he whom He sends astray, for him you will find no guide to lead him. (18:17)

لَّيْسَ عَلَيْكَ هُدَاهُمْ وَلَـكِنَّ اللَّهَ يَهْدِى مَن يَشَآءُ

Not upon you is their guidance, but Allah guides whom He wills. (2:272)

Then Allah shows us how ignorant and foolish they were when they demanded a sign to prove to them that what Muhammad had brought to them was true. He brought them a great Book which falsehood cannot reach, neither from before it or behind it, it was greater than all other miracles, for the most eloquent of men could not match it or produce ten **Surahs**, or even one **Surah** like it.

أَوَلَمْ يَكْفِهِمْ أَنَّا أَنزَلْنَا عَلَيْكَ الْكِتَابَ يُتْلَى عَلَيْهِمْ ...

Is it not sufficient for them that We have sent down to you the Book which is recited to them!

means, `is it not sufficient as a sign for them that We have sent down to you this great Book which tells them about what happened before their time, what will happen after they are gone, and passes judgement between them. Even though you are an unlettered man who can neither read nor write, and you have not mixed with any of the People of the Book. Yet you brought them news of what was said in the first Scriptures showing what is right in the matters that they dispute over, and bringing clear and obvious truth.'

As Allah says:

أَوَلَمْيَكُن لَّهُمْ ءَايَةً أَن يَعْلَمَهُ عُلَمَاءُ بَنِى إِسْرَءِيلَ

Is it not a sign to them that the learned scholars of the Children of Israel knew it (to be true). (26:197)

وَقَالُواْ لَوْلاَ يَأْتِينَا بِـَايَةٍ مِّن رَّبِّهِ أَوَلَمْ تَأْتِهِمْ بَيِّنَةُ مَا فِى الصُّحُفِ الاٍّولَى

They say: "Why does he not bring us a sign from his Lord!''

Has there not come to them the proof of that which is in the former Scriptures. (20:133)

Imam Ahmad recorded that Abu Hurayrah, may Allah be pleased with him, said,

"The Messenger of Allah said:

مَا مِنَ الْأَنْبِيَاءِ مِنْ نَبِيَ إِلَّا قَدْ أُعْطِيَ مِنَ الْآيَاتِ مَا مِثْلُهُ آمَنَ عَلَيْهِ الْبَشَرُ، وَإِنَّمَا كَانَ الَّذِي أُوتِيتُهُ وَحْيًا أَوْحَاهُ اللهُ إِلَيَّ، فَأَرْجُو أَنْ أَكُونَ أَكْثَرَهُمْ تَابِعًا يَوْمَ الْقِيَامَة

There is no Prophet who was not given some miracles that would make the people believe in him. What I have been given is revelation which Allah reveals to me, and I hope that I will have the greatest number of followers on the Day of Resurrection.''

It was also recorded by Al-Bukhari and Muslim.

Indeed Allah has said:

... إِنَّ فِي ذَٰلِكَ لَرَحْمَةً وَذِكْرَىٰ لِقَوْمٍ يُؤْمِنُونَ (٥١)

Verily, herein is mercy and a reminder for a people who believe.

In this Qur'an there is mercy, that is, explanation of the truth and removal of falsehood, and a reminder to the believers of the punishment that is to come to the disbelievers and sinners.

Then Allah says:

قُلْ كَفَىٰ بِاللَّهِ بَيْنِي وَبَيْنَكُمْ شَهِيدًا ...

Say: "Sufficient is Allah for a witness between me and you...''

`He knows best the words of denial that you utter, and he knows what I am telling you about Him and that He has sent me. If I were telling lies about Him, He would have executed His vengeance upon me,' as Allah says elsewhere:

وَلَوْ تَقَوَّلَ عَلَيْنَا بَعْضَ الْأَقَاوِيلِ

لَأَخَذْنَا مِنْهُ بِالْيَمِينِ

ثُمَّ لَقَطَعْنَا مِنْهُ الْوَتِينَ

فَمَا مِنكُم مِّنْ أَحَدٍ عَنْهُ حَـجِزِينَ

And if he had forged a false saying concerning Us, We surely would have seized him by his right hand, and then We certainly would have cut off his aorta, and

none of you could have withheld Us from (punishing) him. (69:44-47)

`But I am telling the truth in what I say to you about Him, so He has supported me with clear miracles and definitive evidence.'

... يَعْلَمُ مَا فِي السَّمَاوَاتِ وَالْأَرْضِ ...

He knows what is in the heavens and the earth.

means, nothing is hidden from Him at all.

... وَالَّذِينَ آمَنُوا بِالْبَاطِلِ وَكَفَرُوا بِاللَّهِ أُوْلَئِكَ هُمُ الْخَاسِرُونَ (٥٢)

And those who believe in falsehood, and disbelieve in Allah, it is they who are the losers.

means, on the Day of Resurrection, they will be punished for what they did, and will get what they justly deserve for rejecting the truth and following falsehood, for disbelieving in the Messengers of Allah even when there was proof that they were telling the truth, and for worshipping false gods with no evidence.

Allah will punish them for all that, for He is All-Wise and All-Knowing.

وَيَسْتَعْجِلُونَكَ بِالْعَذَابِ وَلَوْلاَ أَجَلٌ مُّسَمًّى لَّجَآءَهُمُ الْعَذَابُ وَلَيَأْتِيَنَّهُمْ بَغْتَةً وَهُمْ لاَ يَشْعُرُونَ

29:53 And they ask you to hasten on the torment, and had it not been for a term appointed, the torment would certainly have come to them. And surely, it will come upon them suddenly while they perceive not!

يَسْتَعْجِلُونَكَ بِالْعَذَابِ وَإِنَّ جَهَنَّمَ لَمُحِيطَةٌ بِالْكَـفِرِينَ

29:54 They ask you to hasten on the torment. And verily, Hell, of a surety, will encompass the disbelievers.

يَوْمَ يَغْشَـهُمُ الْعَذَابُ مِن فَوْقِهِمْ وَمِن تَحْتِ أَرْجُلِهِمْ وَيَقُولُ ذُوقُواْ مَا كُنْتُمْ تَعْمَلُونَ

29:55 On the Day when the torment shall cover them from above them and from beneath their feet, and it will be said: "Taste what you used to do.''

How the Idolators asked for the Torment to be hastened on

Allah says:

وَيَسْتَعْجِلُونَكَ بِالْعَذَابِ وَلَوْلَا أَجَلٌ مُّسَمًّى لَجَاءهُمُ الْعَذَابُ ...

And they ask you to hasten on the torment, and had it not been for a term appointed, the torment would certainly have come to them.

Allah tells us of the ignorance of the idolators and how they asked for the punishment of Allah to be hastened so that it would befall them quickly.

This is like the **Ayah**,

وَإِذْ قَالُواْ اللَّهُمَّ إِن كَانَ هَـذَا هُوَ الْحَقَّ مِنْ عِندِكَ فَأَمْطِرْ عَلَيْنَا حِجَارَةً مِّنَ السَّمَآءِ أَوِ ائْتِنَا بِعَذَابٍ أَلِيمٍ

And when they said: "O Allah! If this is indeed the truth from You, then rain down stones on us from the sky or bring on us a painful torment.'' (8:32)

And Allah says here: **وَيَسْتَعْجِلُونَكَ بِالْعَذَابِ وَلَوْلَا أَجَلٌ مُّسَمًّى لَّجَاءهُمُ الْعَذَابُ** (And they ask you to hasten on the torment, and had it not been for a term appointed, the torment would certainly have come to them).

Were it not for the fact that Allah has decreed that the punishment should be delayed until the Day of Resurrection, the torment would have come upon them quickly as they demanded.

Then Allah says:

... وَلَيَأْتِيَنَّهُم بَغْتَةً وَهُمْ لَا يَشْعُرُونَ (٥٣)

يَسْتَعْجِلُونَكَ بِالْعَذَابِ وَإِنَّ جَهَنَّمَ لَمُحِيطَةٌ بِالْكَافِرِينَ (٥٤)

And surely, it will come upon them suddenly while they perceive not! They ask you to hasten on the torment. And verily, Hell, of a surety, will encompass the disbelievers.

> means, `they ask you to hasten on the punishment, but it will undoubtedly befall them.'

يَوْمَ يَغْشَاهُمُ الْعَذَابُ مِن فَوْقِهِمْ وَمِن تَحْتِ أَرْجُلِهِمْ ...

On the Day when the torment (Hellfire) shall cover them from above them and from beneath their feet,

This is like the **Ayah**,

لَهُم مِّن جَهَنَّمَ مِهَادٌ وَمِن فَوْقِهِمْ غَوَاشٍ

> Theirs will be a bed of Hell, and over them coverings (of Hell-fire). (7:41)

لَهُمْ مِّن فَوْقِهِمْ ظُلَلٌ مِّنَ النَّارِ وَمِن تَحْتِهِمْ ظُلَلٌ

> They shall have coverings of Fire, above them and coverings (of Fire) beneath them. (39:16)

لَوْ يَعْلَمُ الَّذِينَ كَفَرُوا حِينَ لاَ يَكُفُّونَ عَن وُجُوهِهِمُ النَّارَ وَلاَ عَن ظُهُورِهِمْ

> If only those who disbelieved knew (the time) when they will not be able to ward off the Fire from their faces, nor from their backs. (21:39)

The Fire will cover them from all sides, which is more effective as a physical punishment.

... وَيَقُولُ ذُوقُوا مَا كُنتُمْ تَعْمَلُونَ (٥٥)

and it will be said: "Taste what you used to do.''

This is a threat and a rebuke, which is a form of psychological punishment, as in the **Ayah**,

يَوْمَ يُسْحَبُونَ فِى النَّارِ عَلَى وُجُوهِهِمْ ذُوقُواْ مَسَّ سَقَرَ

إِنَّا كُلَّ شَىْءٍ خَلَقْنَـهُ بِقَدَرٍ

The Day they will be dragged on their faces into the Fire (it will be said to them): "Taste you the touch of Hell!''

Verily, We have created all things with a measurement. (54:48-49)

يَوْمَ يُدَعُّونَ إِلَى نَارِ جَهَنَّمَ دَعًّا

هَـذِهِ النَّارُ الَّتِى كُنتُم بِهَا تُكَذِّبُونَ

أَفَسِحْرٌ هَـذَا أَمْ أَنتُمْ لاَ تُبْصِرُونَ

اصْلَوْهَا فَاصْبِرُوا أَوْ لاَ تَصْبِرُوا سَوَآءٌ عَلَيْكُمْ إِنَّمَا تُجْزَوْنَ مَا كُنتُمْ تَعْمَلُونَ

The Day when they will be pushed down by force to the fire of Hell, with a horrible, forceful pushing. This is the Fire which you used to deny. Is this magic or do you not see!

Enter you therein (taste you therein its heat) and whether you are patient of it or impatient of it, it is all the same. You are only being requited for what you used to do. (52:13-16)

يَعِبَادِىَ الَّذِينَ ءَامَنُواْ إِنَّ أَرْضِى وَاسِعَةٌ فَإِيَّاىَ فَاعْبُدُونِ

29:56 O My servants who believe! Certainly, spacious is My earth. Therefore worship Me.

كُلُّ نَفْسٍ ذَآئِقَةُ الْمَوْتِ ثُمَّ إِلَيْنَا تُرْجَعُونَ

29:57 Everyone shall taste death. Then unto Us you shall be returned.

وَالَّذِينَ ءَامَنُواْ وَعَمِلُواْ الصَّـلِحَـتِ لَنُبَوِّئَنَّهُمْ مِّنَ الْجَنَّةِ غُرَفَاً تَجْرِى مِن تَحْتِهَا الاٌّنْهَـرُ خَـلِدِينَ فِيهَا

29:58 And those who believe and do righteous good deeds, to them We shall surely give lofty dwellings in Paradise, beneath which rivers flow, to live therein forever.

نِعْمَ أَجْرُ الْعَـمِلِينَ

Excellent is the reward for the workers.

الَّذِينَ صَبَرُواْ وَعَلَى رَبِّهِمْ يَتَوَكَّلُونَ

29:59 Those who are patient, and put their trust in their Lord.

وَكَأَيِّن مِّن دَآبَّةٍ لاَّ تَحْمِلُ رِزْقَهَا اللَّهُ يَرْزُقُهَا وَإِيَّاكُمْ

29:60 And so many a moving creature carries not its own provision! Allah provides for it and for you.

وَهُوَ السَّمِيعُ الْعَلِيمُ

And He is the All-Hearer, the All-Knower.

Advice to migrate and the Promise of Provision and a Goodly Reward

Allah commands His believing servants to migrate from a land in which they are not able to establish Islam, to the spacious earth of Allah where they can do so, by declaring Allah to be One and worshipping Him as He has commanded.

Allah says:

يَا عِبَادِيَ الَّذِينَ آمَنُوا إِنَّ أَرْضِي وَاسِعَةٌ فَإِيَّايَ فَاعْبُدُونِ (٥٦)

O My servants who believe! Certainly, spacious is My earth. Therefore worship Me.

When things became too difficult for the believers in Makkah who were in a weak position and were oppressed, they left and migrated to Ethiopia, where they were able to practice their religion. The Muslims found Ethiopia the best place for guest; where Ashamah, the Negus or king, may Allah have mercy on him, gave them refuge, helped them, supported them, and honored them in his land.

Later, the Messenger of Allah and his remaining Companions migrated to Al-Madinah, formerly known as Yathrib, may Allah protect it.

Then Allah says:

كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ ثُمَّ إِلَيْنَا تُرْجَعُونَ (٥٧)

Everyone shall taste death. Then unto Us you shall be returned.

meaning, `wherever you are, death with catch up with you, so always obey Allah and be where Allah commands you to be, for this is better for you. Death is inevitable and there is no escape from it, and then you will return to Allah, and whoever was obedient to Him will have the best reward.'

Allah says:

وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَنُبَوِّئَنَّهُم مِّنَ الْجَنَّةِ غُرَفًا تَجْرِي مِن تَحْتِهَا الْأَنْهَارُ...

And those who believe and do righteous good deeds, to them We shall surely give lofty dwellings in Paradise, underneath which rivers flow,

meaning, `We shall cause them to dwell in lofty homes in Paradise under which various kinds of rivers flow -- water, wine, honey and milk -- which they can direct and cause to flow wherever they wish.'

... خَالِدِينَ فِيهَا ...

to live therein forever.

means, they will remain there forever, never wanting to leave.

... نِعْمَ أَجْرُ الْعَامِلِينَ (٥٨)

Excellent is the reward for the workers.

these rooms will be a blessed reward for the good deeds of the believers,

الَّذِينَ صَبَرُوا ...

Those who are patient,

in adhering to their religion, who migrated for the sake of Allah and fought the enemy, leaving behind their families and relatives to seek Allah's Face, and hoping for that which is with Him, believing His promise.

Ibn Abi Hatim, may Allah have mercy on him, recorded from Abu Mu`aniq Al-Ash`ari that Abu Malik Al-Ash`ari told him that the Messenger of Allah told him:

إِنَّ فِي الْجَنَّةِ غُرَفًا يُرَى ظَاهِرُهَا مِنْ بَاطِنِهَا، وَبَاطِنُهَا مِنْ ظَاهِرِهَا، أَعَدَّهَا اللهُ تَعَالَى لِمَنْ أَطْعَمَ الطَّعَامَ، وَأَطَابَ الْكَلَامَ، وَتَابَعَ الصَّلَاةَ وَالصِّيَامَ، وَقَامَ بِاللَّيْلِ وَالنَّاسُ نِيَام

In Paradise there are rooms whose outside can be seen from the inside, and their inside can be seen from the outside; Allah has prepared them for those

- who feed others,
- who speak well,
- who pray and fast continually,
- and who stand in prayer at night while people are asleep.

... وَعَلَى رَبِّهِمْ يَتَوَكَّلُونَ (٥٩)

and put their trust in their Lord.

in all their affairs, spiritual and worldly alike.

Then Allah tells us that provision is not limited only to one place, but it is given to all His creatures no matter where they are. Indeed, when the **Muhajirin** migrated, their provision was greater and better than before, because after a short time they became rulers in the land, in all regions.

Allah says:

وَكَأَيِّن مِن دَابَّةٍ لَا تَحْمِلُ رِزْقَهَا ...

> And so many a moving creature carries not its own provision!

>> meaning, it does not have the ability to gather its provision and save it for tomorrow.

... اللَّهُ يَرْزُقُهَا وَإِيَّاكُمْ ...

> Allah provides for it and for you.

>> means, Allah allots its provision to it even though it is weak, and makes it easy for it. He sends provision to every creature in the appropriate manner, even the ants in the depths of the earth, the birds in the air and the fish in the sea.

>> Allah says:

>> وَمَا مِن دَآبَّةٍ فِي الأَرْضِ إِلاَّ عَلَى اللَّهِ رِزْقُهَا وَيَعْلَمُ مُسْتَقَرَّهَا
>> وَمُسْتَوْدَعَهَا كُلٌّ فِى كِتَابٍ مُّبِينٍ

>> And no moving creature is there on earth but its provision is due from Allah. And He knows its dwelling place and its deposit. All is in a Clear Book. (11:6)

... وَهُوَ السَّمِيعُ الْعَلِيمُ (٦٠)

> And He is the All-Hearer, the All-Knower.

>> means, He hears all that His servants say and He knows their every movements.

وَلَئِن سَأَلْتَهُمْ مَّنْ خَلَقَ السَّمَـوَتِ وَالاٌّرْضَ وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ

29:61 And if you were to ask them: "Who has created the heavens and the earth and subjected the sun and the moon!''

لَيَقُولُنَّ اللَّهُ فَأَنَّى يُؤْفَكُونَ

They will surely reply: "Allah.''

How then are they deviating!

اللَّهُ يَبْسُطُ الرِّزْقَ لِمَن يَشَآءُ مِنْ عِبَادِهِ وَيَقْدِرُ لَهُ

29:62 Allah expands the provision for whom He wills of His servants, and straitens it for whom (He wills).

إِنَّ اللَّهَ بِكُلِّ شَىْءٍ عَلِيمٌ

Verily, Allah is the All-Knower of everything.

وَلَئِن سَأَلْتَهُمْ مَّن نَّزَّلَ مِنَ السَّمَآءِ مَآءً فَأَحْيَا بِهِ الاٌّرْضَ مِن بَعْدِ مَوْتِهَا

29:63 And if you were to ask them: "Who sends down water from the sky, and gives life therewith to the earth after its death!''

لَيَقُولُنَّ اللَّهُ

They will surely reply: "Allah.''

قُلِ الْحَمْدُ لِلَّهِ بَلْ أَكْثَرُهُمْ لاَ يَعْقِلُونَ

Say: "All the praises and thanks be to Allah!''

Nay, most of them have no sense.

Allah says:

وَلَئِن سَأَلْتَهُم مَّنْ خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ لَيَقُولُنَّ اللَّهُ فَأَنَّى يُؤْفَكُونَ (٦١)

اللَّهُ يَبْسُطُ الرِّزْقَ لِمَن يَشَاء مِنْ عِبَادِهِ وَيَقْدِرُ لَهُ إِنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ (٦٢)

وَلَئِن سَأَلْتَهُم مَّن نَّزَّلَ مِنَ السَّمَاء مَاء فَأَحْيَا بِهِ الْأَرْضَ مِن بَعْدِ مَوْتِهَا لَيَقُولُنَّ اللَّهُ قُلِ الْحَمْدُ لِلَّهِ بَلْ أَكْثَرُهُمْ لَا يَعْقِلُونَ (٦٣)

And if you were to ask them: "Who has created the heavens and the earth and subjected the sun and the moon!'' They will surely reply: "Allah.'' How then are they deviating!

Allah expands the provision for whom He wills of His servants, and straitens it for whom (He wills). Verily, Allah is the All-Knower of everything.

And if you were to ask them: "Who sends down water from the sky, and gives life therewith to the earth after its death!'' They will surely reply: "Allah.''

Say: "All the praises and thanks be to Allah!''

Nay, most of them have no sense.

Allah states that there is no God but He.

The idolators who worshipped others besides Him recognized that He was the sole creator of the heavens and earth, the sun and the moon, alternating the night and day.

They acknowledged that He was the Creator Who provided for His servants and decreed how long they should live. He made them and their provision different, so that some were rich and some were poor, and He knew best what was suitable for each of them, who deserved to be rich and who deserved to be poor.

So, Allah stated that He has alone created everything, and that He alone is controlling them -- if this is how it is, then why worship anyone else?

Why put one's trust in anyone else?

Since dominion is His Alone, then let worship be for Him Alone.

Allah often establishes His divinity by referring to their acknowledgement of His Unique Lordship, because the idolators used to acknowledge His Lordship, as they said in their **Talbiyah** (during **Hajj** and **`Umrah**): "At Your service, You have no partner, except the partner that You have, and You possess him and whatever he has.''

وَمَا هَـذِهِ الْحَيَوةُ الدُّنْيَآ إِلاَّ لَهْوٌ وَلَعِبٌ وَإِنَّ الدَّارَ الاٌّخِرَةَ لَهِىَ الْحَيَوَانُ لَوْ كَانُواْ يَعْلَمُونَ

29:64 And this life of the world is only an amusement and a play! Verily, the home of the Hereafter -- that is the life indeed, if they but knew.

فَإِذَا رَكِبُواْ فِى الْفُلْكِ دَعَوُاْ اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ فَلَمَّا نَجَّاهُمْ إِلَى الْبَرِّ إِذَا هُمْ يُشْرِكُونَ

29:65 And when they embark on a ship, they invoke Allah, making their faith pure for Him only, but when He brings them safely to land, behold, they give a share of their worship to others.

لِيَكْفُرُواْ بِمَآ ءَاتَيْنَـهُمْ وَلِيَتَمَتَّعُواْ فَسَوْفَ يَعلَمُونَ

29:66 So that they become ingrate for that which We have given them, and that they take their enjoyment, but they will come to know.

Allah says:

وَمَا هَذِهِ الْحَيَاةُ الدُّنْيَا إِلَّا لَهْوٌ وَلَعِبٌ ...

And this life of the world is only an amusement and a play!

Allah tells us how insignificant and transient this world is, and how it will soon end. All that it is, is amusement and play:

... وَإِنَّ الدَّارَ الْآخِرَةَ لَهِيَ الْحَيَوَانُ ...

Verily, the home of the Hereafter -- that is the life indeed,

means, the true everlasting life that will never end, but will continue forever and ever.

... لَوْ كَانُوا يَعْلَمُونَ (٦٤)

if they but knew.

means, they would prefer that which will last over that which will pass away.

Then Allah says that at times of calamity, the idolators call upon Him alone, with no partner or associate, so why do they not do that all the time!

فَإِذَا رَكِبُوا فِي الْفُلْكِ دَعَوُا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ ...

And when they embark on a ship, they invoke Allah, making their faith pure for Him only,

This is like the **Ayah**,

وَإِذَا مَسَّكُمُ الْضُّرُّ فِى الْبَحْرِ ضَلَّ مَن تَدْعُونَ إِلاَ إِيَّاهُ فَلَمَّا نَجَّـكُمْ إِلَى الْبَرِّ أَعْرَضْتُمْ

And when harm touches you upon the sea, those that you call upon vanish from you except Him (Allah Alone). But when He brings you safely to land, you turn away. (17:67)

Allah says here:

... فَلَمَّا نَجَّاهُمْ إِلَى الْبَرِّ إِذَا هُمْ يُشْرِكُونَ (٦٥)

but when He brings them safely to land, behold, they give a share of their worship to others.

Muhammad bin Ishaq reported from Ikrimah bin Abi Jahl that when the Messenger of Allah conquered Makkah, he (Ikrimah) ran away, fleeing from him. When he was on the sea, headed for Ethiopia, the ship started to rock and the crew said:

"O people, pray sincerely to your Lord alone, for no one can save us from this except Him.''

Ikrimah said:

"By Allah, if there is none who can save us on the sea except Him, then there is none who can save us on land except Him either, O Allah, I vow to You that if I come out of this, I will go and put my hand in the hand of Muhammad and I will find him kind and merciful.''

And this is what indeed did happen.

Allah says:

لِيَكْفُرُوا بِمَا آتَيْنَاهُمْ وَلِيَتَمَتَّعُوا فَسَوْفَ يَعْلَمُونَ (٦٦)

So that they become ingrate for that which We have given them, and that they take their enjoyment, but they will come to know.

أَوَلَمْ يَرَوْا أَنَّا جَعَلْنَا حَرَماً ءامِناً وَيُتَخَطَّفُ النَّاسُ مِنْ حَوْلِهِمْ

29:67 Have they not seen that We have made a secure sanctuary, while men are being snatched away from all around them!

أَفَبِالْبَـطِلِ يُؤْمِنُونَ وَبِنِعْمَةِ اللَّهِ يَكْفُرُونَ

Then do they believe in falsehood, and deny the graces of Allah!

وَمَنْ أَظْلَمُ مِمَّنْ افْتَرَى عَلَى اللَّهِ كَذِباً أَوْ كَذَّبَ بِالْحَقِّ لَمَّا جَآءَهُ

29:68 And who does more wrong than he who invents a lie against Allah or denies the truth, when it comes to him!

أَلَيْسَ فِى جَهَنَّمَ مَثْوًى لِّلْكَـفِرِينَ

Is there not a dwelling in Hell for the disbelievers!

وَالَّذِينَ جَـهَدُواْ فِينَا لَنَهْدِيَنَّهُمْ سُبُلَنَا

29:69 As for those who strive hard for Us, We will surely guide them to Our paths.

وَإِنَّ اللَّهَ لَمَعَ الْمُحْسِنِينَ

And verily, Allah is with the doers of good.

The Blessing of the Sanctuary Here

Allah says:

أَولَمْ يَرَوْا أَنَّا جَعَلْنَا حَرَمًا آمِنًا وَيُتَخَطَّفُ النَّاسُ مِنْ حَوْلِهِمْ ...

Have they not seen that We have made a secure sanctuary, while men are being snatched away from all around them! Then do they believe in falsehood, and deny the graces of Allah

Allah reminds Quraysh how He blessed them by granting them access to His sanctuary which He has made (open) to (all) men, the dweller in it and the visitor from the country are equal there,

and whoever enters it is safe, because he is in a place of great security, although the Arabs of the desert round about used to ambush and raid one another and kill one another.

As Allah says:

لِإِيلَـفِ قُرَيْشٍ

إِيلَـفِهِمْ رِحْلَةَ الشِّتَآءِ وَالصَّيْفِ

فَلْيَعْبُدُواْ رَبَّ هَـذَا الْبَيْتِ

الَّذِى أَطْعَمَهُم مِّن جُوعٍ وَءَامَنَهُم مِّنْ خوْفٍ

For the protection of the Quraysh. The caravans to set forth safe in winter and in summer. So let them worship the Lord of this House. Who has fed them against hunger, and has made them safe from fear. (106:1-4)

... أَفَبِالْبَاطِلِ يُؤْمِنُونَ وَبِنِعْمَةِ اللَّهِ يَكْفُرُونَ (٦٧)

Then do they believe in falsehood, and deny the graces of Allah.

means, is the thanks that they give for this immense blessing to associate others with Him and worship others besides Him, idols and rivals

بَدَّلُواْ نِعْمَتَ اللَّهِ كُفْرًا وَأَحَلُّواْ قَوْمَهُمْ دَارَ الْبَوَارِ

Have you not seen those who have changed the blessings of Allah into disbelief, and caused their people to dwell in the house of destruction! (14:28)

They disbelieved in the Prophet, servant and Messenger of Allah , when what they should have done was to worship Allah Alone and not associate anything with Him, and to believe in, honor and respect the Messenger, but they rejected him and fought him, and expelled him from their midst. So, Allah took His blessing away

from them, and killed those of them whom He killed at **Badr**, then His Messenger and the believers gained the upper hand, and Allah enabled His Messenger to conquer Makkah, and He disgraced them and humiliated them (the disbelievers).

Then Allah says:

وَمَنْ أَظْلَمُ مِمَّنِ افْتَرَى عَلَى اللَّهِ كَذِبًا أَوْ كَذَّبَ بِالْحَقِّ لَمَّا جَاءهُ ...

And who does more wrong than he who invents a lie against Allah or denies the truth, when it comes to him!

There is no one who will be more severely punished than one who tells lies about Allah and says that Allah revealed something to him at the time when Allah did not reveal anything to him, or says, `I shall reveal something like that which Allah revealed.'

And there is no one who will be more severely punished than one who denies the truth when it comes to him, for the former is a fabricator and the latter is a disbeliever.

Allah says:

... أَلَيْسَ فِي جَهَنَّمَ مَثْوًى لِّلْكَافِرِينَ (٦٨)

Is there not a dwelling in Hell for the disbelievers!

Then Allah says:

وَالَّذِينَ جَاهَدُوا فِينَا ...

As for those who strive hard for Us,

meaning the Messenger and his Companions and those who follow him, until the Day of Resurrection,

... لَنَهْدِيَنَّهُمْ سُبُلَنَا ...

We will surely guide them to Our paths.

means, `We will help them to follow Our path in this world and the Hereafter.'

Ibn Abi Hatim narrated that Abbas Al-Hamdani Abu Ahmad -- one of the people of Akka (Palestine) -- said, concerning the **Ayah**:

وَالَّذِينَ جَاهَدُوا فِينَا لَنَهْدِيَنَّهُمْ سُبُلَنَا وَإِنَّ اللَّهَ لَمَعَ الْمُحْسِنِينَ (٦٩)

As for those who strive hard for Us (in Our cause), We will surely guide them to Our paths. And verily, Allah is with the doers of good.

"Those who act upon what they know, Allah will guide them to that which they do not know.''

Ahmad bin Abu Al-Hawari said,

"I told this to Abu Sulayman Ad-Darani, and he liked it and said: `No one who is inspired to do something good should do it until he hears a report concerning that; if he hears a report then he should go ahead and do it, and praise Allah because it was in accordance with what he himself felt.'''

... وَإِنَّ اللَّهَ لَمَعَ الْمُحْسِنِينَ

And verily, Allah is with the doers of good.

Ibn Abi Hatim recorded that Ash-Sha`bi said;

"**Isa** bin **Maryam**, peace be upon him, said:

`Righteousness means doing good to those who ill-treat you, it does not mean doing good to those who do good to you.'''

And Allah knows best.

This is the end of the Tafsir of Surah **Al-`Ankabut**. All praise and thanks are due to Allah.